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"THE SEVENTH-DAY IS THE SABBATH OF THE LORD THY GOD."

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FLOWERS AND SHOWERS.

"Oh dear!" said little Florence, "I don't like rainy weather. We can't go out of doors to play. Nor take a walk together."

Alice laughed and shook her head. She always found a reason to carry sunshine in her face. However dark the season.

"Let's play we're drooping flowers," she said, "Longing for a sprinkle; Pretend you are a violet, I'll be a periwinkle."

"I'm such a very thirsty flower I love to get a dashing, And violets are sweetest when They feel the raindrops splashing."

And so they hung their pretty heads, Each little flower— And then they shook their curls and said, "Oh, what a pretty shower!"

Then they were daisies, buttercups, And then a bunch of clover, And while each bloomed a sweet wild rose, Behold! the rain was over.

As Alice pointed to the sky With her arms around her sister, The sun peeped out between the clouds And a little sunbeam kissed her.

WOMEN AND MONEY.

The poetic glamour fades out of the question the moment we begin to speak of the relations of women to so commonplace a matter as money; and, constructed as most men are, the poetic side of womanhood and woman's life is too near the essence of them to be lost.

This sentiment is, unfortunately, responsible for a good deal of womanly suffering, and for much of the helplessness which strands so many of them on the hard realities of life. What poetry there is in it needs to be reconstructed. There is a vast amount of mediocrity surviving in the romantic aspirations of the average democratic American for his wife and sisters, and lady friends generally. He is willing enough to work and toil and be a plain citizen with the rest, for his own part. But he wants the fair lady to sit apart in her bower, to welcome him with her white hand, and to shine on him as the unwearied goddess of a domestic paradise.

Organized as society already is in part, and is rapidly coming to be in the whole, this is hard on women. It is a dream whose high price they have to pay. It puts them out of all relations to the one means recognized in modern life on which either a woman or a man can rely with confidence to help or protect himself. It goes on the idea that women have no relations to money except to spend it as doled out to them, or, in exceptional cases, showered on them in demoralizing profusion. It takes from them the moral training of earning money and of administering it, and leaves them helpless when the masculine support fails and they are required to win their own way in a world whose thrust begins for women as well as for men, with the maxim:

"Put money in thy purse."

Money to the well-trained and experienced man, is a word of large meaning. It means character, energy, industry, prudence, self-control; and these are ideas which the function of a good house-wife trains her to comprehend. As a rule, she gets ahead of the man in her mastery of them.

But there are other things in the man's acquaintance with money, without which his power to get or keep it would be as small as his wife's, but which she has no opportunity at all to so much as look at.

Some far-seeing men that we know of have met the difficulty by training their daughters from the first to business habits, and making them familiar with the methods and principles on which it is conducted. Others have taken them into their employ, and had them serve under pay in their counting-rooms, offices or stores. Mrs. Allison speaks of a distinguished lawyer who took his daughters, one after another, into his office as a lawyer's clerks. Many gentlemen discuss every step of their private business with their wives. Others commit definite proportions of their income, and some of them the whole, to their wives to be administered by them.

One lady we know of—and there might be many such—had been so familiarized by a provident father with the administration of a great stock-farm, that, on his sudden death, she took it up, and has ever since carried it forward with marked success.

This view of the matter does not require the abandonment of home economy as woman's sphere, nor does it anticipate the entrance of women on any large scale of competition with men, into the world's business operations.

It goes on the idea that, as society is now organized, the risks of life are too great to shut women down to the limited experience

acquired in the ordinary course of a woman's life.

The point we make is not that woman's sphere, as such, is unworthy of her; not that activities, large and abundant, are not open to her; not that, as a wife and mother, or even as a woman, in the sphere of rational and Christian social life, there is not enough to satisfy her ambition and occupy her powers.

Our point is that, in modern society, the relation of every person, male and female, to the potent and marvelously convertible agent, money, is so close and so important that it is not safe to leave women to grow up with so little practical acquaintance with it. The risks of the position are too great. The chances that any one of them may at any time be thrown into difficulties from which nothing but such practical knowledge will rescue them, are too many to be taken. The severest hardships that women, as such, have to suffer in modern life, comes, as a rule, from their helpless situation in this matter.—Independent.

TEMPTATION AND ITS SOURCES.

The more endowed a man is, the more liable to evil he is. This is really the answer to the foolish question sometimes put: Could not God have made evil impossible? Could he not have made man incapable of sin? He could have made man incapable of evil. A thing he might; evil is not possible to a star or a vegetable. A brute he might; sin is not possible, to a horse or a dog. But a man! Why, the very quality 'hat makes him a man is power to sin—freedom to moral action, freedom of will. If I have no freedom I can do neither good nor evil. If I have freedom so as to do good, I must have freedom to do evil. . . . There are timid, tepid people, without much of soul or strength. They never do wrong, but they never do right in any great heroic way. It is a negative kind of goodness, very harmless, and very blameless. They serve God without reproach, and feel love to him as much as their little souls can be kindled to. But there is not much virtue, much heroism in it.

If a man has no strong desires, he cannot be tempted; but he cannot therefore claim any praise. He is pulseless, passionless, safe, but cold and ignoble. The ratio of passion in a man is the ratio of his temptation; the heroic man is the man of strong desire, strong lust, who resists and conquers it. A man who has no desire for alcoholic liquor cannot be tempted to drunkenness; a man of bold, fearless temperament cannot be tempted to cowardice; a man of a mild or cold nature is not tempted to anger; a free generous nature is not tempted to avarice. No credit to such for being free from those vices. It may be even a debasement, an inferiority of nature not to have such passions. The noble man is he who resists when they are strong in him. The measure of temptation is the measure of passion; the more sensitive and nervous and emotional a man's temperament—the higher, that is, the qualities of his manhood—the more he can be tempted.

See, then, how temptation arises. Desire springs up in a man, and occasion for gratifying it presents itself. The occasion may be perfectly innocent. It may be gold lying in the till of a counter, or a purse carried loosely in the pocket, and the temptation is to steal it. It may be drink at the wine-seller's, and the temptation is to drink to excess. Or the occasion may be purposely furnished; companions may solicit and urge, the devil may suggest. But it is within the man himself that the desire springs up and becomes a peril. If his conscience is sensitive, if his religious feeling is strong, it will keep the desire from becoming masterful, keep it from all unlawful indulgence.—Rev. Henry Allen.

THE TWENTY-THIRD PSALM.

We are apt to think of the Old Testament as if it were hard and rigid and rugged and severe and stern. Some people say, "I like the New Testament very much, but I do not care to read the Old Testament;" but right in the midst of the Old Testament shines the twenty-third Psalm, as if it were put there in order that men might never dare to call that book hard and harsh and severe and stern. This Psalm is an outpouring of the soul to God, never matched in all the riches of the Christian day. It is the utterance of a soul absolutely unshaken and perfectly serene. There are times when everything in God's dealings with us seems to be stern and hard and bitter; then, just as we are ready to cast ourselves away in despair, and feel toward God as toward a ruler we can simply fear but never love, there comes some manifestation of God that sets our soul to singing. The hardest and severest passages in the Old Testament find relief if we let the light shine on them from the twenty-third Psalm.

In the New Testament, many of the expressions of deepest faith have their origin in this Psalm. "The Lord is my shepherd, I shall not want." See how these words, which afterwards became the inheritance of

the race, first came to be used. Many words have passed into common use without any feeling of their sacred origin in the local circumstances out of which the Bible was first written. This is the case with the word "shepherd." David, the shepherd boy, had been back and forth over the fields of Judea, and, in the care of those dependent on him, had learned to feel the care of the heavenly Father. It is a beautiful thing when the soul, from its own relationship toward dependent ones, comes to recognize the care of God. Taking up the lamb in his arms, David thought: "So my heavenly Father will carry me through all the days of my life." Our Saviour said, "I am the good shepherd." He took the figure from the Old Testament and when his disciples came to do the work he had done, the title "shepherd," or "pastor," became universal in Christian history. The pastors of the flock are they who try in their weakness and inability, to do that which Christ did perfectly. David could find no word to describe more fully to his own mind the richness of the care that God had for his life, the absolute dependence of his life upon God's love, than that taken from his own daily occupation.—Phillips Brooks.

AN EPITAPH.

Mr. Edward Stennett of Wallingford, England, was pastor of the Pinner's Hall Seventh-day Baptist Church, from A. D. 1688 to 1689 or 1690. He was the author of the tract entitled "The Royal Law Contended For," now published by the American Sabbath Tract Society. It was first printed in London in 1658. Mr. Stennett shared in the persecutions of his time, which were specially severe upon those, who, like himself, observed the Sabbath. The following lines are from the fourth volume of the Rev. Joseph Stennett's works, page 274:

"An Epitaph on his Father and Mother, Mr. Edward and Mrs. Mary Stennett—

"Here lies an holy and happy pair: As once in grace, they now in glory share: They dared to suffer, but they feared to sin: And meekly bore the cross, the crown to win: So lived, as not to be afraid to die: So died, as heirs of immortality.

Reader, attend: though dead, they speak to thee; Tread the same path, the same thine end shall be."

INFIDELITY.

Has infidelity ever raised a man or woman from the haunts of vice, and made his or her life clean? Has it ever taken the drunkard from the gutter or the gambler from his cards, the fallen from a life of shame? Has it ever found a man coarse and brutal in character and life, and made him a kind husband and faithful father. Has it ever gone into heathen lands, and found a people ignorant and barbarous delighting in rapine and murder, and by the power of its teachings lifted them out of their degradation until they adopted the customs of civilized nations? Is there in all the history of infidelity a story of its moral triumphs that will match the regeneration of the Fiji Islands under the labors of the Wesleyan missionaries? Has it added anything to the sum of happiness? Does it bring any ray of comfort to the chamber of death, filling the soul of the dying with peace, and the hearts of weeping friends with hope? The religion of Jesus Christ has done all these things. The tree is known by its fruits.—Dawn of the Morning.

THE IRON CROSS.

If you had ever been among German soldiers, you would perhaps wonder why, here and there, one man among his followers wore, fastened to his breast, a little plain black cross. It seemed a thing of no value. It was made of iron only; it had neither gold nor silver, pearl nor jewel in it; indeed, it hardly showed out at all against the dark uniform. Why did he wear it? If you asked him, you would see his eye flash with pride as he told you that it was the highest distinction that could be given to a soldier for courage on the battle-field. His emperor had granted it to him for some brave deed which had singled him out among the rest for the great reward. His iron cross was the most precious thing that he possessed, and for nothing in this world would he part with it. True that such a cross meant facing pain and danger, but to the soldier it meant honor won. Who would not dare all to win the iron cross?

Would you also be a winner of it? Listen to Jesus Christ. Such a cross he bore for our sakes. Such a cross he holds out to-day to you. What is the iron cross of the followers of Jesus? Who are his cross-bearers? For some it is the iron cross of poverty, of hard work, done bravely day by day, of hunger borne patiently, of dreary homes and pinching want. You may know who are Christ's cross-bearers by their faith, courage and patience.

For others the iron cross is the ridicule of their companions, the taunts and jeers of those who make a mock at a steady, sober, honest life. You may know his cross-bearers by their quiet, unflinching, steadfastness in

doing what is right, and not caring for what the bad world says.

Christ's cross of honor is an iron one. Those who do not know its value, despise it. They say, "Shall we go through all this trouble, this ridicule, this pain, only to be a cross-bearer? Let's take our own way, and throw off the cross of Jesus." So the poverty makes them cowards, the want makes them dishonest, the hard work fills them with discontent. They have despised their cross of honor; they have banded their souls with shame.

We Christians say with joy and thankfulness, "The cross is hard to win, but we will bear it. By earthly shame comes heavenly honor; by danger and trial we gain the reward of victory."

Will you fight for the iron cross in today's battle? Christ holds it out to you, yea, he says, "He that taketh not his cross and followeth after me, is not worthy of Me."—Steps for Christian Manhood.

THE RELATIONS OF THE OLD AND NEW TESTAMENTS.

BY C. E. CRANDALL.

The true relation of the Old and New Testament Scriptures, and the comparative importance of each, has always been the subject of much controversy. In the early church when most Christians were of Jewish birth and education, the Old Testament was, for obvious reasons, held in very high esteem. Jesus was to them the Messiah of the Old Testament or he was an imposter. The correspondence of the facts of his life, death and work to the representations of the Old Testament was the standing argument employed in the propagation of the gospel. Under the guidance of the apostles the church was able to recognize the true relation of the two dispensations in the kingdom of God; but at an early date heresies upon the subject arose.

On the one hand, there were the Judaizing sects who failed to appreciate the spiritual nature of the Old Testament and clung to its forms and ceremonies as its true essentials, thus coming finally to ignore the New Testament almost altogether.

On the other hand, the Marcionites and Manicheans, through their hatred of everything which might be considered Jewish, rejected the Old Testament entirely as a part of God's revelation. These opposite heresies, forming the two extremes, were condemned by the church, but as we come down through its history we find innumerable theories and shades of opinion upon the subject within the church itself. On the whole, however, the New Testament has held its proper place in the estimation and affection of the church. While that has been a comparatively constant quantity, the estimate of the Old Testament has varied much. The error, moreover, has generally been in underestimating and neglecting it. It is evident that in our own day the Old Testament does not, among certain classes of Christians, occupy its true place. This is particularly true of those denominations which magnify the gospel, not by the law, but at the expense of it.

With a false idea of the relation of law and grace, they think to exalt the latter by disparaging the former. The Seventh-day Baptist denomination, has, as a rule, been comparatively free from this error. Their strict adherence to the Law of God as contained in the ten commandments, and the necessity of studying the Old Testament in order to maintain their distinctive principles has tended to preserve in them a regard for that part of the divine revelation. And yet I doubt not that there are some among even our own people to whom, in their private reading, the Old Testament is practically a sealed book.

In view of these facts, what I may have to say of the comparative importance of the two parts of the Bible, will pertain chiefly to the Old Testament. The value of the New Testament to the Christian is so self-evident that anything I might say in commendation of it would be quite superfluous. The study of our Lord's life and teachings and of the writings of his inspired apostles is certainly of the highest importance to every believer, and it is the farthest from my purpose to say anything in disparagement of the New Testament in order to show the true value and importance of the Old. Indeed, the chief importance of the older revelation consists in its relation to the later, and we must form our estimate of it in view of that relation.

That relation is one of unity, of vital, organic unity. The Bible is not two books,

but one. Each part is absolutely essential to the other. Either alone is incomplete. One is not the exponent of the Jewish religion, and the other of the Christian, as is often popularly conceived, but both constitute the history of one kingdom of God. The Old Testament does not teach the law only, nor the New Testament, the gospel, but each contains both law and gospel. In the words of Augustine,

"In Vetero Testamento Novum latet, In Novo Testamento Velus patet."

"In the Old Testament the New is concealed, in the New Testament the Old is revealed." The New is in the Old in promise, the Old is in the New in fulfillment. The Old looks forward to the New and finds in it its true value and purpose. The Old does not contain all that is valuable in the New, nor the New, all that is valuable in the Old. Each had its own work in the development of the kingdom of God, and each has a part in the highest development of the individual Christian. Both are essential parts of one grand whole, and both constitute the perfect work of one perfect Author. While they were written in different languages and in different ages, they have a common spirit, a common theme, and a common purpose. Their relation is such that they must ever stand or fall together. In this sense they are not subject to comparison. We might as well inquire which is the more important part of a building, the foundation or the superstructure, and yet without the former the latter would fall to the ground and be destroyed, and without the latter the former would be a useless combination of stone and mortar.

Those who disparage the Old Testament as something antiquated and obsolete, have asserted that inasmuch as we are no longer under law but under grace, we have no more use for the Old Testament than the butterfly has for the cast off chrysalis, from which it has come forth. This is a most mischievous error not only because it practically rejects the Old Testament but because it perverts the plain teaching of the New. The relation of the Old Testament and the religious system drawn from it, to the New Testament and its religious system is not that of the chrysalis to the butterfly, but rather that of the child to the full grown man. There is an advance, a growth, from the Old to the New, but the same principles prevail throughout. Somethings in the Old, indeed, are obviously temporary which, like the petticoats and the jackets, fulfill their mission and pass away; but these pertain to the form and covering and not to the spirit and life.

To show this essential coherence of the two Testaments, let us see what use our Lord and his inspired apostles make of the Old Testament, how they quote it, and what they say of its value.

Prof. C. H. Toy, of Harvard, in his recent work upon the quotations in the New Testament, enumerates and comments upon over six hundred quotations from the Old. Of these, one hundred and seventy-four are contained in the gospels, forty-nine in the Acts, and one hundred and twenty-nine in the Epistles of Paul. Nearly every one of the so-called books of the Old Testament is referred to and there are only a few of the very brief epistles of the New Testament which are without this witness to the Old. In some cases the New Testament writer formally cites the words of the Old Testament as authority in argument; at other times the words of the author quoted are simply incorporated into the language of the New Testament writer, to which it imparts the authority and dignity of the original composition. The Old Testament is always quoted as the very words of God. It is never spoken of as something to be superseded or abrogated, but is referred to as an authority which is unquestioned, and from which there can be no appeal. It is said of Christ that he taught as one having authority, and yet, among the quotations from the Old Testament recorded in the gospel by Matthew, about thirty are made by our Lord himself in confirmation of his own teachings and in support of his mission. When he was tempted in the wilderness, his uniform reply to the tempter was: "It is written." When urged to perform a miracle to satisfy his hunger, he replied: "It is written, man shall not live by bread alone." Even the devil acknowledges the authority of Scripture by quoting from it as a reason why Jesus should cast himself from the pinnacle (Continued on fourth page.)

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Missions.

"Go ye into all the world; and preach the gospel to every creature."

THE poor land of California equals in area Rhode Island, Connecticut, Vermont and New York; and the good land, Connecticut, Massachusetts, Maryland, New Jersey, Pennsylvania and New York.

A MEMBER of one of the Japanese churches, which is situated far from the great centers of intercourse, when lately asked the number of their ministers, replied, "We have no appointed minister; all the seventy members of our church are ministers, both men and women."

It is said that each family in China spends annually for the worship of its ancestors an average of at least one hundred and fifty dollars. How many families of professing Christians there are who spend less than half that amount for the spreading of the gospel of our Lord Jesus Christ.

ON the 1st of January the Bale mission members, in Africa, numbered 5,567; in China, 2,607; in India, 7,980—showing an increase on the previous year of 524 for Africa, 51 for China, and 265 for India. In Africa the European Missionaries, men and women, amount to 38; in China, 23; and in India, 110.

THE *Missionary Review* states that at a certain missionary concert, where 600 people were present, the collection was as follows: Two dollars, one half-dollar, seventeen quarter-dollars, twenty-seven dimes, sixty-six half-dimes, eleven three-cent pieces, three two-cent pieces and 288 pennies. Evidently that audience needs what Christlieb says the Germans need, "a three-fold conversion—of heart, head and purse."

LORD RADSTOCK and his son, who were active workers in Mr. Moody's meetings when he was in London, are making an evangelistic tour through India. The simple fact that an English nobleman and his son show this kind of interest in the Indians has awakened their respect and admiration, and large crowds gather to hear the evangelists. The number of people whom Mr. Moody has stirred to Christian activity is one of many good results flowing from his preaching.

RUSSIA is wide awake in more senses than one just now. In the southern part of the empire there is a wonderful religious awakening among the Jews, who are about forming a society called the Israelites of the New Testament. They will continue the observance of a part of the Jewish law, not as a means of justification, but perhaps from the same feeling which prompted many of the early Christians to conform for a time to the ancient ceremonies of their religion.

THE French Roman Catholic Missionary Societies now reckon: 2,500 Franciscan monks and priests in China, Morocco, Egypt and America; 1,000 Capucines in the different countries of India and Islands of the Indian Ocean; 1,500 Jesuits in Bengal, England, Guiana, Madagascar, Armenia, America, etc.; 700 priests in Japan, Corea, etc.; 500 Dominicans in Mesopotamia, Central Tonquin, in the Philippine Isles, etc.; and 500 missionaries of other orders in Ceylon, British Columbia, Natal, Abyssinia, Persia, etc.

THE question of discontinuing Baptist missions in Europe having been raised by a Massachusetts pastor, the *Examiner* replies:

We have in Europe five Missions—the French, the German, the Swedish, the Spanish and the Greek. The whole expenditure by the Missionary Union in these Missions, for the year ended April, 1884, was \$29,760 69, out of a total expenditure of \$341,284 94, or less than nine per cent. Of this sum about \$5,000 went to the theological schools in France, Germany and Sweden, leaving less than \$25,000 expended in direct missionary work. This is one class of facts. Another is that these five missions embrace 870 ordained and unordained preachers, 541 churches, having 58,473 members, while the baptisms reported in the year ended April, 1884, were 7,037. In all our Asiatic missions we have 812 preachers, 586 churches, having 53,649 members; and the baptisms reported for the same year were 4,679.

On this showing, the *Examiner* argues that the European missions are more fruitful and less expensive than those in Asia, and urges that they should by all means be sustained.

A WRITER in *The Standard* of Chicago, thus speaks of Romanism in Mexico:

When I entered Mexico it was with the

thought that possibly the Catholic religion furnished the kind of spiritual food this people were best able to assimilate, and consequently I was inclined to discourage any attempt on the part of missionaries to convert them to Protestantism. A few days here were sufficient to convince me of my mistake. I found that even the low standard of that church in the United States was not only out of reach, but out of sight of those who had adopted the name here. I doubt if there is a religion extant that has been so perverted by its priesthood, so polluted by its adherents, and that has produced more evil results than that of this priest-ridden land. It is no very uncommon thing to see a priest intoxicated, and there is no effort on the part of many of them to conceal their illicit relations, rearing as some do, families of children that are publicly acknowledged to be theirs. A very intelligent and well-informed missionary said he could show me the printed price-list for the sacraments and confessionals posted up in churches.

These remarks, let me in justice say, apply more particularly to the smaller cities than to the City of Mexico itself, and yet, if your readers could have stood by the side of the writer for two hours, and witnessed the pomp and splendor of the services in the largest cathedral in America, on the great festival day of Saint Joseph, and if they had placed in contrast with that magnificence its legitimate offspring—the squalid poverty and rags kneeling before it, they would have been possessed of less of the "milk of human kindness" than I give them credit for, if they had not departed with heavy hearts. The procession and ceremonies were interesting in the extreme, and while I could not do otherwise than pity both those who participated and those who bowed in humble awe and submission, I was compelled to admire the devotion of the one and the policy of the other. The archbishop's cap (I do not recall the technical name) was ornamented with thirty precious stones; and before this cap bowed thousands of half-naked, half-starved men and women, whose hard-earned (or stolen) pennies had helped to crown and robe that bishop and to adorn that church with an elegance not to be found in the United States.

IN Wisconsin 72 per cent. of the people are foreigners. Number the foreign-born and those whose parents were foreign-born and the figures are 947,145. That is to say, 947,145 of our 1,315,480 Wisconsin people were either born in foreign lands or are the children of foreign-born parents. In round numbers one million of the one million and a half of the people in Wisconsin are foreigners. To this million of people Wisconsin has given an open door and extended a cordial welcome. They have helped to develop our resources, and by their labor and enterprise have increased the material values of the State. They are recognized and honored as good and thrifty citizens. But it must be remembered that they have entered into our citizenship almost entirely without evangelical religion, or even evangelical belief—have entered our citizenship with all their pestilential errors and with opinions and prejudices hostile to our religious institutions and even to our American republicanism. Every form of error is thus entrenched in Wisconsin to a greater extent than in any other State in the Union. These foreign-born people are strenuously endeavoring to shape the foundation of things after their own false views and principles. They hold with wonderful grasp many of our older cities and neighborhoods. They are seeking the control of every new and rising community. The poison has been well introduced into the circulation of the State, and unless it is arrested who can estimate the woeful infirmity and disease that will follow?

The figures, if carefully studied, will give us some startling facts:

(a) They reveal the fact that Wisconsin is a foreign State, and that its chief city is a foreign city. (b) They show that Wisconsin foreigners are giving character to almost all our communities in their present forming state. (c) They show that in Wisconsin the foreign-speaking people are increasing more rapidly than the native. (d) They show that in this State Christian missions have almost insuperable obstacles to overcome in the character and prejudices of the people. (e) They show that the very best results have attended mission work among these foreign-speaking people. Scores and hundreds have been won to Christ and gathered into the churches. (f) They show, what needs to be more deeply felt by our people, that the Home Mission Society and State Convention, must cast, with might and main, into this population the disinfecting gospel; for in the gospel of Christ is the very hope of the State, imperiled by these vast and varied forms of infidelity, superstition and immorality.

OUR HOME MISSIONS.

BY REV. L. F. RANDOLPH.

Delivered before the Eastern Association at Westerly, R. I., June 5, 1885.

It is not of missions to foreign lands, as "Greenland's icy mountains Or India's coral strand,"

that I am to speak to-day, but of the land

that "before us lies,"—the home land. Home—we speak it reverently; its interests are dear. From the home have gone loved ones, some to bless the world; some to shame and disgrace it and the friends of childhood's hours. No interests are dearer to-day than the home interests. They demand our earnest effort to improvement in the paths of virtue, liberality and Christianity. Thus, there are, in Our Home Missions, interests demanding our earnest thought and labor. And, while these interests involve the desire to find and help the needy, to lead to higher life those who live low, to right-doing the wrong-doer, the wanderer from his wanderings, and to save the unsaved, yet one of the first requisites to this noble work is personal interest in it and consecration to it. There are in the soil the possibilities of growth and an abundant and valuable harvest, but earnest purpose, faithful labor, sacrifice and patient waiting are necessities generally indispensable to a valuable harvest. Thus in Our Home Mission field there is soil in which the missionary may sow and reap a blissful harvest.

That Our Home Mission is a worthy and essential work, we need not stop to prove. That the labors of Our Home Missionaries have been blessed, is also evident, for the harvest is being gathered in golden sheaves. We need but glance backward a few years and see, here and there, a lone family, or a few families, without the preaching of God's Word, or any of the associations of his house. Should we visit those sections to-day, in some of them will be found many families and organized bodies of Christian workers doing efficient work for the Master, and these in many instances are the fruits of Our Home Missions. But a home mission is not necessarily circumscribed; and we think ours is not, though it has extended its bounds slowly and has yet much room over which to widen its hold and exert its influence, still it is not confined to a few sections; but from Atlantic's shore westward over mountains, across broad and turbid rivers, and upon far-reaching plains, have Our Home Missionaries gone, and now hold no mean place in the field of Home Missions.

These facts give no occasion for boasting, but rather for humble gratitude that the great Author of missions has looked with approbation upon the efforts of our Missionary Society and blessed the labors bestowed and the means used. While there is occasion for devout thankfulness, it is well, indeed necessary, that there be more earnest purpose and aspiration awakened in many hearts. Do we ask why? All answer with united voice, "That all may become familiar with the gospel and that souls may be saved." Let the missionary speak, and his answer in the result is the same, but let him speak in particular of the many homes visited, the destitute and feeble bands of workers, children in the country, in the villages and in the cities, each and all seem to cry, "Bring us help." (The ignorant, the profane and the inebriate are all in the path of the missionary and for these his heart longs, his prayer ascends and his efforts are used, and when he sees so few of these heed the "gospel's all inviting voice," it is not strange he feels that more purpose and aspiration should be awakened. It were strange did he not feel thus. While it is remembered that Our Home Mission field was once occupied by wild savages and that some of these have given way to civilization, the heart is cheered: The Christian family and community, with all their sweetness and happiness, are beautiful and are the direct fruitage of the gospel which is the message of home missions. But who is able to enumerate the families, communities and hearts unhappy and unsaved.

In view of these interests, with all their impressive pleadings for help, what are some of the duties and privileges of our people?

First, devout thankfulness that there is put into our hands such a worthy mission, one that carries with it good-will to all; that intends to reach the home of the needy and the heart of the weary; that desires to reprove the disobedient, reform the profane and drunken and build up the weak and waste places in Zion; for this is a work found upon the field of Home Missions, and as we partake of these feelings and desires we inhale the spirit of Jesus, the founder of missions. I speak somewhat from experience, when I say, this mission has carried help to the needy, strength to the weak and joy to the sad. This work has been transmitted to us from worthy hands and devoted hearts, and, though they have ceased from their labors, they have left to us the field, with many openings for labor. Are we thankful for these openings? Many persons, when out of employment, seize gratefully any honest labor. Surely, when there is so much to do that is so worthy and urgent, we ought to be grateful for the privilege of work.

It is also our privilege to strengthen our Home Missions. The wealth which our de-

nomination commands could well do this, not more perhaps, by large sums given occasionally than by the small ones given systematically and regularly. The organizations for Christian work, such as the Woman's Christian Temperance Union, and the Young People's Society for Christian Endeavor are worthy bands and may well be encouraged as hopeful signs in our work. Let us not be forgetful of the interests of home, for

"Tender memories round it twine
Like the ivy-green round the pine."

Let each one be faithful till the end, that it may be said of us, they have done what they could, "He that endureth to the end shall be saved."

THE WEEKLY OFFERING SYSTEM.

In the benevolent offerings of the church, any system, be it never so poor, is better than no system. But of all the systems proposed the system of weekly offerings has many and great advantages. It is, as the name suggests, simply a method of making a contribution in money each Sabbath toward Christian work. The amount contributed is usually pledged in advance, on cards printed and furnished for the purpose. The special manner of giving, whether through the passing of the plate or the use of the box at the door, and the proportional distribution among the different forms of Christian labor, are minor questions, easily answered according to the peculiar preferences of each church. Each pastor, also, may think it wise to present the system to his people, on its introduction, not in prayer-meeting talks, but in sermons addressed to the whole congregation.

The advantages of this system are, we repeat, many and great.

1. It is an education in benevolence. It is an education in the feeling of benevolence, but it is more an education in the principle. It tends to make giving constant and systematic. It emphasizes the duty. Unless one is trained he seldom gives according to his ability. The largest givers, proportionately to their means, are found among those who have been thus educated in and from youth. This system teaches children as well as men. It attracts and retains the pennies and five cent pieces. The constant regularity develops the generous impulses and motives.

2. Akin to this advantage of education is a second which the system offers. It tends to remove benevolent offerings from being regarded as acts of grace to be regarded as acts of regular church administration. It lessens the inclination to judge benevolence as a work of supererogation. This inclination is strong. Many nominal Christians look on the field of foreign and home missions as a land to which they bear no relation. If they aid in maintaining missions, the assistance is considered as a favor bestowed, and not as a duty done. They do not look on the American Board as a society doing their work in China and Africa. They do not regard the Home Missionary Society as their representative in the churches of Minnesota and Missouri and Texas. They do not consider the American Missionary Association as their teacher and preacher to the American black man and red man. This, however, is precisely the fact. These and all other societies are simply the churches organized and working for certain ends. If this work is at all a duty, the support of it is not an act of grace, but of duty. The regular giving tends to foster this just estimate of it.

3. The system of weekly offerings, furthermore, encourages all to benevolence. It encourages specially those whose gifts must be small. One easily gives twenty-five cents a week who would not feel able to pledge twelve dollars a year. It is easier to give a small sum regularly than a large sum, in the aggregate no greater, irregularly. Those who are accustomed to give nothing, through this system are usually moved to give something. Those who are accustomed to give largely are thus moved to give more largely. The man who is accustomed to give twenty-five dollars a quarter discovers that he can and ought to give more than two dollars a week. Sub-division, by diminishing the amount of each gift, at once convinces those not wealthy that they are able to give something, and those wealthy that they are able to give more generously.

4. Following from this advantage is a fourth, which is that the amount of offerings is thus greatly increased. The statistics show that the introduction of the system usually results in a gain of from 20 to 200 per cent. Of three churches in Massachusetts one lately reported a gain of 300 per cent., one of between 400 and 500; and one not less than 500. Of this increase there is indeed abundant need, when, in a rich and generous commonwealth like Massachusetts, each Congregational church member gives less than five cents a day for the maintenance and extension of the church at home and abroad.

The disadvantages of the system are few and slight. The uncertainty of income, the uncertainties due to sickness and other disabilities, render, it is said, it inexpedient to pledge for a year in advance a specified weekly gift. But each person can usually be assured of a certain income. He can make his calculations upon this basis; and if the 31st of December shows he has prospered more than he dared to hope, his blessing may fitly be recognized and bestowed as a thank-offering. The pledge is, indeed, not one to be kept except as one is financially able to keep it.

In use of pledges, the apparent publicity of the system would seem objectionable.

But this publicity is only apparent; at the furthest the treasurer alone knows the amount of each offering, and usually he is ignorant, for his accounts are kept, not of the names of the givers, but of certain numbers which represent the givers.

This system of weekly offerings, though so excellent, does not succeed of itself. It needs, without exception, to be worked. A poor system well applied may prove more effective than a good system ill applied. This method requires constant instruction and appeal on the part of the pastor. It demands greater care and watchfulness from him than the method of the bi-monthly offering. The increased remuneration, however, more than compensates for the increased labor.—*The Christian Union.*

A CHINESE WEDDING.

HANKOW, Nov. 23, 1884.

To-day Miss Byron and I have been with Mr. and Mrs. Clark to the Wesleyan Mission, which is about three miles from here, to see a marriage between a native Christian bride and a bridegroom who is still a heathen, but who promises to become a Christian by-and-by. This sounds strange, but as all marriages are arranged by the parents when the couple are very young, only five or six years old, or less, it is really not so strange as we think it. We left here about 9.30 A. M., in sedan chairs, and went through queer narrow streets for about three-quarters of an hour, when we got to the place. It was difficult to see much on our way as we were all shut in, but through the cracks I managed to see a good deal, quite enough to make me feel sad at heart. I wonder how those missionaries who have lived in the midst of the Chinese alone, have kept up at all; the sight of these poor people is so sad and depressing, especially at first, when not knowing the language you feel that you can do nothing to help them, except, indeed, to pray for them.

We had some time to wait before the marriage service began. It was to be at ten o'clock, but did not begin before twelve, which is often the way here, for the people have no clocks, and very little idea of time. We went into the vestry to see the bride who had been waiting a good while. She is sixteen, and there she sat, poor thing, dressed chiefly in red, with a great crown on her head. She had to keep her head bent down, might speak to no one, and ought to cry all the time. This bride, however, did not do so, but she looked sad enough to be proper. In many places the bride has to cry from eight to ten o'clock every night for a month before her wedding, and may only eat a very little—on her wedding day nothing—while the bridegroom on the other hand is feasted well.

When the bridegroom and his friend arrived, we all went into the chapel, and when all had taken their seats, the bride, with a thick red veil over her, was led in by two women, grandly dressed; and after her the bridegroom was brought in by his friend. Then Mr. Scarborough read the church service in Chinese, a hymn was sung, and we came away. As we were leaving, a message came asking us all to the feast, and of course we accepted the invitation.

We went first into the vestry and saluted the bride, just saying to her in Chinese, "I wish you well," she rising and bowing, but not speaking. We then went into Mr. Bell's house which is quite close, and waited till the feast was ready. The custom is that all the men feast together, and all the women together, but as there was a tableful of Europeans, that is eight of us, we had our table for men and women together, set out in the vestry by itself. When all was ready, a messenger came to say, "Come, for all things are now ready," and we went and sat down to a square table. Each of us had a tiny cup, about an inch and a half across; a little saucer, two inches and a half across; a sort of China spoon, and two chopsticks. In the middle of the table were most strange dishes of all sorts of queer things,—one of dried shrimps, one of fowl chopped up with all sorts of mush, one of ham sliced and piled up. Besides these there were little dishes of oranges, divided into "pigs" and piled up, and of sugar-cane cut in short lengths and piled up. Everything looked pretty before it was touched. The dishes, or rather basins, were broad and shallow, and of thin china. There was one dish of hard-boiled bad eggs; but some of the party seemed to like even these. The worst thing to my taste, was black sea snails, about three or four inches long, but these most of our party quite enjoyed. Of course there was rice, but this came on afterwards in little basins. Our little cups were filled with a very intoxicating sort of wine, which of course I did not touch. It was rather fun using the chop-sticks. I found them quite easy to manage, but I did not feel inclined to eat much of these dishes, though all looked beautifully clean. Each was supposed to help himself or herself with his or her own chop-sticks from the central dishes, just use the spoon as a plate, and eat with the chop-sticks. In the middle of our feast, the bridegroom came in to tell us we were welcome, and we all arose and bowed to him. It was an amusing affair to be sure, and while sitting at the table, I longed to be able to draw the whole thing, that those at home might have some little idea of what it was like. Everyone going to a feast is supposed to give a present to the bride. I sent sixty cents which is about the thing for a bride of this class, her father being Mr. Scarborough's cook. The dresses for a wedding are hired out, and those worn on this occasion looked by no means new. We came back by the river in a small boat, about five o'clock.—*H. Green, in the Friend of Missions.*

Sabbath

"Remember the Sabbath-day
Six days shalt thou labor, and
the seventh day is the Sabbath of

THE two articles published this week, were D. Potter, and first published. They are now put up in tracts, each making a tract persons who can use the tagously can be supplied office. We shall be glad to in large numbers.

APOSTOLIC EXA

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It was the seventh day.

What name is always given

Sabbath Reform.

"Remember the Sabbath-day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God."

THE two articles published in this department this week, were written by Dr. C. D. Potter, and first published in the *Outlook*. They are now put up in neat four page tracts, each making a tract by itself. All persons who can use these leaflets advantageously can be supplied by writing to this office. We shall be glad to throw them out in large numbers.

APOSTOLIC EXAMPLE.

A Dialogue with a Baptist Clergyman.

Question to the clergyman. In your opinion was the Sabbath given to the whole human race or to the Jews only?

Answer. To the whole race.

Then you believe it was instituted in Eden?

Certainly.

And you believe the fourth commandment to be perpetual and universal in its obligation?

Most certainly.

Do you believe the seventh day of the week was commanded to be observed, or only one day in seven?

If any day one chooses, after having worked six days, is the meaning of the commandment, it would allow any day in the week to be so observed at one's pleasure; and one day would be observed by some and another by others, and so all would be confusion, and God could not have blessed nor hallowed a particular day, but the blessing and the hallowing must have been on the resting, and not on the day; but the commandment says he blessed the Sabbath-day and hallowed it.

When I was consecrated and set apart for the ministration of God's Word, it was myself alone, and not part of the time myself and part of the time one of my brothers. No, it was the day that was blessed and sanctified.

Then, if God blessed and sanctified a particular day, why is not this day still observed as the Sabbath?

Because, God has seen fit to change the day of the Sabbath from the seventh to the first day in order that we should commemorate the resurrection of Christ and the great work of redemption.

Is there any direct command of God for this change?

No, there is no such plain command as that spoken by God on Sinai, but the example of Christ and his apostles shows that the change was made, and is as obligatory upon us as a direct command.

Do you believe the example of Christ and his apostles is always sufficient authority to bind us to follow their example?

It is when there is unity in their example as in that of keeping the first day of the week as the Sabbath and in their teachings concerning baptism and other like questions.

Would you feel it *always* your duty to follow this example?

Most certainly.

Well, when Jesus and his disciples went through the field of corn and his disciples did pluck and eat, what day did they say it was?

The Sabbath-day.

And what day of the week was it?

As he was talking with the Pharisee Jews, it could have been no other than the seventh day or the day we call Saturday.

And what name did Jesus call this day by?

He called it the Sabbath, but this was before his resurrection.

When it is said by Matthew, "In the end of the Sabbath as it began to dawn toward the first day of the week," is not the seventh day, the day which the Jews observed, the day which is meant by him?

Certainly.

When Jesus saw the impotent man at the pool Bethesda and said to him, "Rise, take up thy bed and walk," John says, "and that same day was the Sabbath," was not this also the day we call Saturday?

Certainly it was.

When Paul went into the synagogue of the Jews at Antioch and stood up and preached and in his preaching said: "They that dwell in Jerusalem and their rulers, because they knew him not, nor yet the voices of the prophets which are read every Sabbath-day," what day was it which Paul called the Sabbath day?

It was the seventh day.

What name is *always* given to the last day

of the week by Christ, the evangelists, and by Paul?

The Sabbath-day.

And how many years after the resurrection was it that these writers wrote these things?

It is supposed to have been from ten to sixty-three or sixty-four years.

Yes, long enough, truly, so that if the Sabbath had been changed at the resurrection, these writers would not have continued to call the last day of the week the Sabbath, but the first; but as they universally called the seventh day the Sabbath, as the Jews always had, has not this calling the seventh day by this name the force and obligation of apostolic example, and are you not required, by your own agreement, to follow this example and always call the seventh, instead of the first day, the Sabbath? Remember that neither Jesus nor his apostles ever used the words "Old Jewish Sabbath," or "The Christian Sabbath," though they would have had good reason to do so had the Sabbath been changed by them. I do not care to show you at this time, that if you follow apostolic example in the observance of the Sabbath, you are to keep the seventh day instead of the first, but when you have acquired the habit of calling the seventh day, instead of Sunday, the Sabbath, and when you have taught your people this habit, then it will be very easy for you to acquire the habit of following the practice of the apostles and the early church for centuries in the observance of the seventh day. But, without saying more concerning observance of the Sabbath, you have agreed that you will follow apostolic example, and are you not convinced that their example obliges you to apply the word "Sabbath" to the seventh day and not to the first?

I must confess that I never saw the question in this light before. I have always thought that Sunday is the Sabbath and should be so called, but if I follow the example of the apostles in their names of the days, I must change my habit of speaking, and if I should speak of the seventh day as the Sabbath, I can hardly make my people believe that we have any authority for the observance of the first day, but I will think of this more.

Trusting you will keep your promise and remember that no people in the whole earth ever called Sunday the Sabbath, until within about three hundred years, and that now only few English speaking people so call it, and that the nations of Europe and Asia, speaking more than twenty-five languages call the Saturday by no other name than Sabbath, I bid you good bye.

WHY SUNDAY IS OBSERVED AS THE SABBATH.

Why is it that nearly all the Christian world are keeping the first day of the week as the Sabbath—when they keep any—instead of the day Jehovah blessed and sanctified and commanded to be kept holy? The two great opposing facts, the law of God on the one hand and the practice of the people on the other, like the two mountains, Ebal and Gerizim, have stood facing each other for centuries, but never coming together. "God blessed the seventh day and sanctified it," is as simple and plain a statement as language can make. When the Lord spoke in thunder tones from the fire and the smoke of Sinai saying, "Remember the Sabbath-day to keep it holy. Six days shalt thou labor and do all thy work, but the seventh day is the Sabbath of the Lord thy God. In it thou shalt not do any work," did the Children of Israel, who heard these words of God with fear and trembling, fail to understand which day of the week God meant by the seventh day? Was there ever a time, from that day until the coming of Christ, in which God's people did not know which day God meant by the seventh day? Was there any time, during all the ministry of Christ and his apostles, in which they did not know what was meant by the Sabbath-day? Yet for fifteen hundred years, the practice of the larger part of the Christian world has not accorded with the precepts of God's Word; and more than ever since the early days of the Puritans, as the Sunday is losing all its sacredness, the question is asked,—why is it?

This is an important question, one affecting the weal or the woe of our whole nation, and one which demands the careful consideration of every Christian. It seems impossible for most people to believe that they, with nearly all the people of the world, are wrong in their practice of observing Sunday as the Sabbath. No; rather than believe this, they are forced to believe there is something wrong in the law, and that it does not mean what it says; that it only means one-

seventh part of the time instead of the seventh day of the week; or they try to believe that the whole world is keeping the seventh day as the Sabbath instead of the first. Others believe that Christ must have commanded the people to keep the first instead of the seventh day as the Sabbath, and that the commandment was among the many unrecorded words of Christ. Many are the attempts made to find some slight hint recorded in the Scriptures that such a command was given, or that such a change was made. Yes, there are some slight indications, it is said, of such a change, or that such a change was intended. In fact, since the people observe the first day of the week as the Sabbath, God, in his wisdom must have known this day would be so observed; and, knowing it, must have directed that it should be so, and therefore ordered the change. Suppose, however, the reverse of all this were true, and that a large majority of the people were observing the seventh day of the week instead of the first, as now, and had always so observed it, would any of the reasons now offered for keeping the Sunday holy, induce any of them to change their practice and keep the first day? No person would be so insane as to make the attempt, knowing that there is no evidence he could produce to induce such a change. Now this illustration proves conclusively that it is not from anything which is found in the Scriptures that the people are led to observe the first day as the Sabbath; and if not by the authority of the Word of God, then, we ask again, why is it?

The true answer to this question has been given by others, but not with that emphasis which its importance demands, nor with the direct purpose of answering it in accordance with the facts given. The Rev. Franklin Johnson, D. D., of Cambridge, Mass., speaking of the time of Constantine, (*Sabbath Essays*, page 242) says:

"The Christian rested in order to celebrate the resurrection of his Lord; the heathen had been accustomed to a festival on the same day and counted it no hardship to rest in honor of his god, when the fields and vineyards did not require his toil."

The Rev. Wilbur F. Crafts, of New York, also says, in his late book (*The Sabbath for Man*, pages 375, 376):

"The ancient nations all about the Jews devoted the first day of the week to what was at first the chief symbol of God, and then the chief god, the sun, calling it *Sunday*, which the missionaries of the cross would find was already regarded sacred as the 'Venerable day of the Sun,' in the Roman Empire and other nations to whom they were sent."

Mr. Crafts gives much evidence in support of his remark, and enough more can be given to remove all doubt of its truth.

Considering, then, that all the Gentile people to whom the early missionaries of the cross went were keeping the Sunday as a festival day and for the worship of the sun-god, and had for years before the time of Christ been so observing it, we are prepared to see that no command of Christ or example of the apostles is needed to induce the Gentile converts to keep this day. They were already keeping it, and, with scores of other Pagan rites and festivals, continued this as a festival day after coming into the Church. The Jewish converts, and all their descendants, always continued to keep the seventh day; for the first three hundred years the Gentile converts observed the seventh day as the Sabbath, and, after the second century, also continued to observe the Sunday as a festival day as well as for religious worship. Finding, after a long time, that Christian worship on two successive days of the week required more time than could be spared from their daily labors, the Gentile converts who had become much the more numerous in Europe, and who hated all the Jews and Jewish observances, ceased to observe the seventh day, but continued to observe their old Sunday custom. In A. D. 321, Constantine issued an edict forbidding that any in cities should work on this day, and the Catholic Church soon made it one of her holy days. From those days to the present, no large part of the Christian world, in Europe or America, has seen fit to change this practice; and thus we see why it is that the people of the present day are not living in the observance of the plain teachings of the Word of God.

Reader, have you longer any excuse for holding to this Pagan custom and opposing yourself to God's law?

The annual report of Mr. Justin Winsor, librarian of Harvard College, shows that much greater use is made of the library by the students than ever before. Nine years ago only fifty-seven per cent. of them used the library; five years ago the percentage had risen to seventy-seven per cent., and last year it was eighty-four per cent.

Education.

"Wisdom is the principal thing, therefore get wisdom; and with all thy getting get understanding."

SOME inquiries lately received, lead to the conclusion that information respecting the Trustees of Alfred University, their mode of election, etc., would be welcomed by at least some of its patrons and friends. The Board of Trustees of the University consists of thirty-three members, chosen by the stockholders. They are divided into three groups of eleven each, who hold their office for three years, eleven being elected annually.

Since the number of the alumni and other old students has become somewhat large, it has been thought best, both as a recognition of this constantly increasing body of friends of the Institution, and as a source of benefit to the Institution itself, that the alumni be specially represented in the Board of Trustees. It has accordingly been arranged that, at the Annual Meeting of the alumni held on Commencement Day, nine persons be put in nomination for the office of trustee. The names of these nine persons are sent to each number of the alumni, so far as names and addresses are known, with a request to select three of the nine for office, and report the result to the Secretary. The three persons receiving the highest numbers of votes are reported to the stockholders as the choice of the alumni; they are then elected by the stockholders and, like other trustees hold their office for three years. In this way it comes about that nine of the thirty-three trustees are selected from the alumni, by the alumni.

THE National Education Association held its annual session last week, at Saratoga, N. Y. Many of the leading educators of the country were present, and valuable papers were read and important addresses were made. Among the papers regarded as of superior excellence was one entitled "Teachers' Business," by C. W. Bardeen, of Syracuse; one on "The Decline of the Apprenticeship System in the United States," by Thomas Hampson, of Washington, D. C.; and one on the "Higher Education of Woman," by Mrs. May Wright Sewell, of Indianapolis, Ind.

Resolutions were adopted approving of a more permanent tenure of office for teachers; of national aid to education in the South and in Alaska; of the establishment of more normal schools and the promotion of their efficiency; of the great encouragement of art in public schools; and of sympathy for General Grant.

The vote on place of next meeting resulted in a tie, an equal number each favoring Topeka, Kan., and Denver, Col. The executive committee will decide the question.

The President for the ensuing year is N. A. Calkins, of New York; and the Secretary is W. F. Sheldon of Massachusetts.

THE RIGHT TONE FOR A COLLEGE.

Professor William James, of Harvard, writes to the *Crimson*:

"What I personally wish we might see growing up here is a complete system of self-government by the students—the Faculty only regulating studies, and having nothing to do with conduct except in altogether unusual emergencies. If there could be but one crime, 'behavior disgraceful to the college,' and one punishment, expulsion, that would, it seems to me, be the ideal state of things. But it is obvious that such a consummation will have to be reached, if it is ever to be reached, step by step; and between now and then the students will have to deal with conduct in each other of which they disapprove, in a way of which we have hardly a foretaste. Public opinion in Harvard College is to-day omnipotent in matters of outward form, dress, manners, language, etc. But I think no one will deny that it is shame-faced and cowardly, and too often unwilling to raise its voice where deeper matters are concerned. This passivity of the public opinion here is the great obstacle to investing our students with power, and one of the most damaging things to the college in the eyes of the outer world. But any tone can be changed by the cumulative energy of the individuals working in the same direction for a series of years; and if, every year, twenty men with position, resolution, and tact, would make it their business to resent offenses against the tone of the college in character and conduct, we should end by embodying the very atmosphere with an honor, manliness, pride, and delicacy, to which all things could be intrusted, and which would be the most precious thing a young fellow coming here would gain—worth far more to him than his learning and his degree. There is no reason why, in a little community like this, the tone of character—the fashionable and conventional tone of character, I mean, for I speak not of the recesses of individuals' breasts—should not be far higher than it is in the world out-

side. It is so already in some respects. But it cannot develop without aggressive criticism, and the feeling in each student that he is in some degree responsible for the behavior of the community. This little matter of the good fame of the yard will be one way in which men can give their shove in the right direction, but not only passively but actively promoting celebrations of a handsome and orderly kind."

EDUCATIONAL NEED, IN ALASKA.

It is not pleasant to hear that since Alaska has become a Territory of the United States the cause of education has languished. A native Alaskan lady, now the wife of a gentleman in San Francisco, gives the following dark sketch of the present state of affairs in Alaska: "With a few others I came to this city in 1868 on the bark Meushikoff. During the first part of my stay here I was kindly cared for by Father Agapius Honcharenko and others. I then met the gentleman who is now my husband, and have lived in this city ever since. But even to this day I think of the horrible state of things introduced by the Americans in Alaska. With the exception of one or two widely separated mission schools, there are no educational facilities offered to the natives. The parish school system, by which they received so much valuable instruction, has never been revived, and the rising generation is growing up in dense ignorance, not one in a hundred knowing how to read or write. Under Russian rule the education of none of the children was neglected, but under American rule they go without schooling. Is it not a sad commentary on the boasted civilization of this country?"

THE last number of the *Bowdoin Orion* is a "Longfellow memorial number." It contains several letters from classmates and others who knew him in college, and also many reminiscences of him by graduates and friends of the college. Among the contributors are J. G. Whittier, O. W. Holmes, E. E. Hale and G. W. Curtis.

Temperance.

"Look not thou upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright."
"At the last it biteth like a serpent, and stingeth like an adder."

WHAT TO DO.

- Take a morning stroll,
- If you have the leisure;
- You may aid the soul
- And body with such pleasure.
- Keep your spirits up
- Without spirit drinking;
- He who trusts the cup
- Cannot keep from sinking.
- Take the plainest food,
- And time enough to eat it;
- Do not overload
- Your chest, or overheat it.
- Shun wine, ale and gin,
- The winds of indigestion;
- If they once get in,
- They'll riot in congestion.
- Take an early bed,
- Sleep like tops a-spinning;
- Pillows under head,
- May save a deal of sinning.
- Take the temperance pledge,
- Keep it without breaking;
- It may be the wedge
- To open fortune-making.
- Never take a drop
- Of lager, gin, or brandy;
- Though the tempting shop
- Be nice, and neat, and handy.

—Bungay.

CLOSED BY HIGH LICENSE.

We clip the following from a daily paper of July 18th: "It is estimated that 250 wine and beer saloons in St. Louis, Mo., have been closed and their proprietors have gone out of business since July 1st, under the high license law; and that some 400, or about one-quarter of all the saloons in the city will be shut up during the month. The liquor saloons have not been affected yet and probably will not be. It is only the small places remote from business centres that have so far succumbed." So far, so good! But how far, and how good? We notice that it is only the wine and beer saloons which have been forced to succumb to the pressure of the high license, while "the liquor saloons have not been affected yet and probably will not be." By liquor saloons is evidently meant those which sell the stronger distilled liquors. Again, it is noticeable that "it is only the small places remote from business centres" that have been affected by this system. Now, what is the justice of a restrictive measure which forces a few comparatively harmless shops, situated remote from the places most naturally frequented by the multitudes, to close their doors, while those which deal in the most deadly intoxicants are left to do their iniquitous business in the very centres of life and business of a great city? It is more than likely that the patrons of the suburban wine and beer saloons will be driven, by their closing, to the worse places in the heart of the city which are not only not closed, but which are thus favored with enlarged patronage by the high license system. As a means for suppressing a gigantic evil, high license is, so far, worse than a failure.

The Sabbath Recorder.

Alfred Centre, N. Y., Fifth-day, July 30, 1885.

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"Just to bloom beside your way—
That is why the flowers are sweet.
You want fresh ones every day—
That is why the flowers are fleet."

ONE hundred degrees in the shade is pretty warm weather. This is reported from Rhode Island, while 103 is reported from New Jersey. We dare not inquire any farther south.

THE Rev. Dr. S. I. Prime died in Manchester, Vermont, July 18, 1885, at the age of 73 years. Dr. Prime was, for many years, editor of the *New York Observer*; and his newspaper articles, both in his own and in other papers, are among the strongest and richest productions of their kind in this country. Speaking of his extensive labors, an exchange says, "Dr. Prime, five years ago, had written on an average, for the *Observer*, more than five columns each week for forty years—at least one hundred volumes of four hundred pages each. Yet, notwithstanding his busy life as an editor, he found time to write more than forty volumes, many of which have been published anonymously. Besides his position on the *Observer*, he has held many other offices of honor and trust, having been Corresponding Secretary of the American Bible Society and one of its Directors; Vice-President and Director of the American Tract Society; Vice-President and Director of the American and Foreign Christian Union; President of the New York Association for the Advancement of Science and Art; President and Trustee of the Wells College for Women; Trustee of Williams College; Honorary Fellow of the Incorporated Society of (English) Authors, and a large number of other religious, benevolent and literary societies."

ONE of the most important lessons which a young man can learn, and one which he ought to learn very early in life, is that he himself is responsible for what he does and what he is in the world. While this truth is pretty generally recognized in other matters, in morals and religion it is often sadly ignored. We have in mind at this very moment some young men who appear to have made total shipwreck of their religious characters, and who charge the whole calamity to some mistake, to some false step, or possibly to some wrong done them by some professing Christian. We do not claim to know how much or how little such things may have influenced such persons, nor do we excuse the wrong or possibly the sin of such carelessness or wrong doing on the part of the Christian professor referred to; but we do know that God desires that these same young men should be true followers of Jesus, and that he has made ample provisions for just such a consummation as this, and, therefore, if they are still unreconciled to God, the fault and the responsibility are theirs, and only theirs. If professing Christians have been unfaithful to God, or untrue to their profession, it is, indeed, a serious matter; and if their unfaithfulness has become the occasion for stumbling to those whom they ought to have brought to Jesus, their responsibility is fearfully great; but this, in no way, breaks the force of the rebuke, or weakens the command of the Master, "What is that to thee? Follow thou me?"

THE news of the death of General Grant, which occurred at Mt. McGregor, Thursday, July 23, 1885, though long expected, came with a sudden shock to the country. But for the fact that during the time of his long sickness he held no relation to the public service of the country, the progress of his sickness has been watched by the whole country, with a solicitude second only to that with which the waning life of President Garfield was noted. It may be fairly questioned whether any man living is entitled to a more grateful recognition by the people of this country than was General Grant.

As an army organizer and commander he was without a peer; almost without a rival. As President of the United States for two successive terms, he administered the affairs

of the country in so generally satisfactory manner that political enemies and rivals saw no possible chance of success in the contest against him, but by a determined attack upon the principle of a "third term." His connection with the "Grant and Ward affair" for a time cast a cloud over his fair name, but public opinion has long since exonerated him of all blame in that matter.

Few men have been made the recipients of more marked attentions, tokens of honor, than General Grant received in his famous trip around the World.

The public will look with eager impatience for the appearance of his notes and reminiscences, the literary effort of his life, and the last work upon which the wasting energies of his life were bestowed.

It may seem ungracious at this time to speak of the one weakness in the life and character of this great man, his love for and his slavery to his cigars. It is unquestionably true that this personal habit was the direct cause of the painful disease which slowly undermined the fountains of life and at last conquered the vitality of this invincible man. While we pay our honors to the great and good, let us not shut our eyes to the vice which destroys so many valuable lives. By as much as we admire the man, and deplore his death, by so much do we despise the vice by which he is taken from us before his time.

DEACON L. H. DAVIS.

The following sketch is from a proof-sheet of the *Harrison Democrat*, published at Salem, W. Va. Many of our northern brethren will remember the cordial welcome they have had at the home of this beloved brother; and, remembering his devout Christian spirit, will thank God for a brief acquaintance with him:

"Our Fathers! Where are they? One by one they have gone, until few, indeed, are left to tell of pioneer life among these hills. This week another has been called away from us. Deacon Lodawick H. Davis, on Tuesday last, closed his long life of useful toil. His ancestors were among the first to settle the valleys of Salem in the Indian wilds. He was trained as a boy to contend with the native forests for every article of food and raiment. He developed thereby that vigorous, honest, self-reliant manhood, so essential in those who are to lead and bless mankind. Early, by consecration of himself to a life of sacrifice for the good of others, he added that other trait, most essential to a successful life, true piety. Thus qualified to do good, he served his country in many ways. In the wilderness of woods, by his special labors and superintendence, many of our roads were opened. His house was one of public entertainment, as well as of favorite resort. As a justice and in other official capacities, he served long and faithfully. In the church, he was called to special service. He became a pillar of support; and he honored the position he held. Christians everywhere found in him a brother, and every needy human being a friend. When years of toil had bowed his body, he left the pleasant scenes of farm life where he, with the faithful companion who survives him, had reared a noble family, and came into our midst for a home in which to close his days, near the church which he so long had supported, loved and honored. It was an estimable privilege, to him to enjoy each Sabbath the services of God's house. Though old in years, his heart was young and he loved the children; he taught and superintended them in the Bible service. In the town, too, he served as Mayor, thus mingling sternest duties with the tenderest deeds of love. While strength lasted, he was found doing good. But for months past he has been warned that his labors must soon cease. His sufferings near the close became intense; but to his last hours, his kindly disposition refused to burden others for his comfort. The prayers of his friends that he might have a peaceful end, were fully answered. With perfect peace he resigned his earthly toils for a better life beyond."

Communications.

(Concluded from first page.)

of the temple.—"For it is written: He shall give his angels charge concerning thee, and in their hands they shall bear thee up, lest haply thou dash thy foot against a stone." Jesus rebuked the tempter by the reply: "Again it is written, Thou shalt not tempt the Lord thy God," a third rebuke in the words of the Scripture and the devil leaveth him.

So when the Scribes and Pharisees sought to catch him in his words, he repeatedly silenced them by reference to the Scriptures. So far from teaching that the Old Testament had fulfilled its mission and was thenceforth useless, he testified to its unchangeable and eternal worth by purging it from the baseless traditions of the elders which had obscured its real brightness and robbed it of its true glory. He never represented himself as the founder of a new religion, but he came to restore to Israel and to the world the old

truths which had been so distorted and misrepresented. His system was not intended to take the place of the one already revealed but to bring it to completion, to teach with clearness what the older system shadowed forth, to realize the spiritual conceptions which were embodied in the forms and ceremonies of the earlier dispensation. We have his own testimony that he came not to destroy the law and the prophets but to fulfill them. There is nothing in the teachings of Christ of which we may be more certain than that he came into the world in fulfillment of prophecy and in accordance with the divine plan which had been previously revealed. He everywhere identifies himself with that Messiah who had been promised in Eden and whose character and office are revealed with ever increasing clearness in the long line of prophets, priests and kings. He says of the Old Testament Scriptures: "These are they which testify of me," and again, "If ye had believed Moses, ye would believe me, for he wrote of me." He rebuked the two disciples on the way to Emmaus because they were "slow of heart to believe all that the prophets had spoken." "And beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself." In one of his last interviews with his disciples, he said to them, "These are the words which I spake unto you while I was yet with you that all things must be fulfilled which were written in the law of Moses, and in the prophets, and in the psalms concerning me." Following their Master's example, his disciples were continually referring to the Old Testament Scriptures in proof that this is the very Christ. "That it might be fulfilled which was spoken by the prophet," and "That the Scripture might be fulfilled," are expressions frequently in their mouths.

To enter fully into this subject, and to show, in anything like its true fullness, the intimate character of this relation of the two testaments, we must needs go into the Old Testament itself and trace out, in type and prophecy, the manifold representations of him who was to come. But this would require, not an essay, but a volume. And here I may remark that this is a department of study which is too often neglected, and yet it is a most important one. No part of Scripture has been so abused and misrepresented as the typical and prophetic portions of the Old Testament. Ignorant and presumptuous men have often boldly entered the field where the wisest and best have scarcely dared to tread. They have gone to such extremes of fanaticism, have asserted with such positiveness the correctness of their crude interpretations, have put forth so many conflicting and injurious theories, that sensible men have often been led to the opposite error, and have neglected prophecy and typology altogether as sources of truth and subjects for profitable study. But there is surely a middle ground. The New Testament unquestionably teaches that facts, institutions and persons of the Old Testament are typical of corresponding facts, institutions and persons in the New. The use of them by Christ and his apostles makes it certain that such analogies are valuable means of arriving at truth. We may safely go where the New Testament leads, but when we go beyond we must tread with caution lest we accept the figments of our own imaginations as the teaching of the spirit of God.

A similar caution is needed in the interpretation of prophecy. A common sense exegesis is the great need of the age. We need to study the prophecies historically, in the light of the time and circumstances in which they were written. We must remember that prediction was not the sole, nor indeed, the chief office of the prophets. A man might be a true prophet and never utter a word of prediction. Not all prophecies are alike; some do undoubtedly refer directly and exclusively to Christ and his kingdom, but anyone who attempts to interpret all prophecy in the same way misses its true meaning and purpose. It all has a relation to Christ, but much of it is only the relation of preparing a people to receive him. Notwithstanding its difficulties, prophecy appears a rich field of study to the Bible student, and even though he may make some mistakes, though he preconceives notions of what it ought to teach, he will nevertheless be well rewarded for his pains.

It is important to recognize this intimate relation of the two testaments because of the light which the Old throws upon the New. It is impossible to arrive at any adequate understanding of the New Testament without familiarity with the Old. The New Testament is true, however poorly understood, may teach all that is essential to salvation, a single tract containing the barest outline of Christian truth may be the means of saving a soul, but the Christian wants more of Chris-

tianity than is essential to salvation. He ought to desire to know as much as possible of God's revealed will. Other things being equal, the clearer one's apprehension of truth and the more complete his understanding of the whole system of Christian doctrine as it is revealed in the Scriptures, the richer will be his experience and the greater his usefulness in Christian service. For the fullest understanding of the New Testament we must study the Old. Those who composed the New Testament were thoroughly imbued with the spirit of the Old. Matthew, John, Paul, indeed all of the New Testament authors, with possibly one exception, were Jews by birth and education. The Old Testament was their Bible and from it they derived all their religious ideas previous to their association with Christ. Hence all their writings have an Old Testament coloring. So also Christ, though he was truly God, was truly and no less truly man, and as such was profoundly influenced by his human surroundings and education. He undoubtedly had been taught in the Scriptures from his youth, and his familiarity with them is continually evident as we read his words. His teachings are based upon the Old Testament and always presuppose a knowledge of it. They were addressed to those who had been brought up in Old Testament doctrine, and he needed not to repeat what they already knew. Hence his teaching is best adapted to a reader of the Old Testament.

Even the language of the New Testament has an Old Testament tinge. Every Greek scholar knows that although the two testaments are written in languages as different as almost any two languages that can be selected, yet the New Testament shows innumerable traces of the influence of the Hebrew. As one writer has said, "The language of the New Testament is Greek in letter but Hebrew in spirit." This is said from a merely linguistic standpoint. But it is equally true when we come to study the subject matter of the New Testament. Many of the epistles draw their arguments almost entirely from the facts and principles with which their hearers were already familiar, namely, those of the Old Testament.

Without some knowledge of these facts and principles, these epistles lose all their force and effect. Of what value are the argumentative portions of Romans, Galatians, and particularly of the epistle to the Hebrews to one unacquainted with the Old Testament? A large part of the last mentioned epistle is devoted to an argument setting forth Christ as a priest after the order of Melchizedek, and so, superior to the Aaronic priesthood. We must learn what that implies by the study, not of any heathen priesthood, but of that of the Old Testament. Christ is also prophet and king, but in the sense in which those terms are employed in the accounts of the earlier dispensation. We cannot arrive at any true conception of the sacrifice of Christ without a study of the sacrificial system of the old economy.

I have already alluded to the large number of direct quotations from the Old Testament which the New contains. These passages must not be arbitrarily torn from their connection, but they must be studied in combination with the whole to which they belong. In addition to these there are a large number of allusions to the facts and persons of the Old Testament. Take, for example, the eleventh chapter of Hebrews. The more familiar we are with the lives of the various Old Testament worthies who "through faith subdued kingdoms, wrought righteousness, obtained promises," the better we shall appreciate that wonderful chapter. Without such a knowledge of Old Testament characters, the chapter becomes a dull and uninteresting repetition. It is an unquestionable fact that Christians, as a rule, are the least familiar with those parts of the New Testament which are most closely connected with the Old. One reason, I believe, is to be found in the fact that they have not the intimate acquaintance with the Old Testament which is necessary in order to appreciate these portions of the New.

The modes of thought and expression employed in the Old Testament are the only key for comprehending the New. A practical illustration of this fact is furnished by the testimony of a missionary colporteur, Mr. Geo. Borrow, who spent many years in circulating the Scriptures in foreign lands. As the result of long experience he concluded that it was not expedient to print New Testaments alone for his use among a people unacquainted with the Old. The relation of the two is such that the New would often be misunderstood by those who had no knowledge of the Old, because it was continually presupposing a knowledge which they did not possess.

It is sometimes represented that there is an antagonism between the doctrinal and

ethical teachings of Christ and those of Moses and the prophets. But there is no such antagonism; on the contrary, there is perfect agreement in doctrinal teaching. Our Lord, indeed, in some cases sets his own teaching over against some of the Mosaic laws, but it was not the laws themselves which he condemned but the perverted interpretation and application of them which was prevalent in his day. Furthermore, agreement in doctrine should not be understood as identity, for, in that case, there would have been no need of a second revelation. Dr. Oehler, the author of the *Manual of Old Testament Theology*, which is considered the standard work upon that subject, makes the statement that while no New Testament idea is fully set forth in the Old, yet the *genesis* of all the ideas of the New relating to salvation lies in the Old. There is a progress, a development, as we pass from one Testament to the other, and there is also a progress in doctrine in each of them separately. Certain doctrines are prominent in one Testament and another set of truths in the other, and taken together they constitute a perfect system. Hence the type of religion produced among those who confine themselves to one part of the Bible to the neglect of the other is usually one-sided. Beware of the preacher who habitually proclaims either the law or the gospel, and not both; who chooses his texts and illustrations from one testament to the exclusion of the other. He is unfit to declare the whole counsel of God. A truth which is seen from but one side is no longer truth. We must remember that he who "so loved the world that he gave his only begotten Son that whosoever believeth on him should not perish but have everlasting life," is the same God who drowned the whole human race, except a mere handful, in the waters of the flood; who rained fire and brimstone out of heaven upon the cities of the plain; who commanded the total extermination of the Canaanites for their sins. In one place he is represented as a God of love, in another as a God of justice. To reach a true conception of his character we must see him in both aspects. He is the same yesterday, to-day, and forever, and his truth is the same, whether we find it taught in a concrete form in his providential dealings with Israel, or embodied in the abstract statement of an apostle. If we begin our study of Christian truth with the New Testament, we will fail to see it in all its bearings and so we will not really understand it. If we would know the plan of salvation, we must study it in the Old Testament as well as in the New. What would be thought of a historian who went no farther back in the study of United States history than the Revolutionary war, disregarding the fact that the principles which have controlled all our national life, had their inception in the religious and political ideas and methods of those who founded and developed the American Colonies? Or who would read a biography of Washington or Lincoln which passed over their early life and training in silence and began with the time of their call to the high office they so honorably filled. Yet such is the work of the Bible student who neglects the Old Testament and finds the Christian religion only in the New.

So far, the importance of the Old Testament and its relation to the New have been considered together. But while, as I have said before, the greatest importance of the Old Testament consists in its relation to the New, yet it is not by any means devoid of excellencies apart from that relation. As a literature, the Old Testament is worthy of the attention of every scholar. It is composed of thirty-nine books which are the composition of nearly thirty different authors. It is the product of no single age, but the growth of many centuries. Its scope is even greater still. It takes us back to when the earth was a waste and a desolation, when the morning stars sang together and all the sons of God shouted for joy; it looks forward through the ages of Messiah's reign to the end of time. Its authors were men of varied attainments and positions in life. It represents the genius of kings, shepherds, warriors, captives, poets, prophets, priests and legislators. It comprises all the leading varieties of style and composition. There are history, biography, legal enactments, dialogues, sermons, orations, proverbs, prophecy, lyric and didactic poetry. When compared with the so-called sacred books of other ancient peoples, the Old Testament towers immeasurably above them from every point of view. For grandeur and sublimity of thought, and beauty of expression, some portions of the Old Testament, as, for example, the book of Job, the Psalms, and some of the prophets, are unsurpassed, nay more, unequalled, in the whole range of literature.

As containing the early history of our

race, it furnishes much information that should lose if we were deprived of a portion of Genesis and of that which has grown out of that which is appreciated. From that we have the history of the people in the world, and one of the most important lessons. It is so impartial in its statement none depicts with such absolute conditions of national prosperity. Nowhere else can we see the providence of God or the "righteousness exalteth a nation." The vine training of a nation that the people of God and the world to all the world, is a most important lesson.

In the Old Testament the man nature, (and who should find the best opportunity for character, for human nature all ages. In profane literature partial biography can be found here no hero worship; their characters. The faults, as well as the good men, are related with. The latter are not praised, in excused. The facts are given draw your own conclusions. the study of great men, and the best of fields. History nobler characters than Abraham and Joshua, and Samuel, and Isaiah. The fact that the Old teaches truth in a concrete form of men and of a nation, makes valuable for the young.

As a book for religious education, and as a manual of devotional Testament is unequalled except Testament, and in some portions passed by even that. The Psalms have been employed in every age the deepest feelings of the Old. Some of the prophecies of Isaiah of Christ as are the words of a prophet is true that the Old Testament used indiscriminately for devotion. Its different parts are adapted to persons and different ends. If we ask the philologist what, in his most important chapter of the Old Testament, he would perhaps refer to the tenth chapter of Genesis, which with a genealogical table than which could be more uninteresting to a reader. Proper discrimination should be used. Common sense is needed in the Bible, as in everything else used, the Old Testament from which we may derive great help to our souls. That is a part of the relation to which the great apostle says, "Every scripture inspired of God is also profitable for teaching, for correction, for instruction in righteousness, that the man of God may be complete, furnished completely good work."

Let us, then, hold fast the word. We do not dishonor the New by giving a part of our attention to the Old. On the contrary, each produces a result when seen in the light of the other. Let us study the New Testament help we can derive from the Old as an integral part of God's word, which is able to make wise unto but only "through faith which is in Jesus."

WASHINGTON LETTER.

(From our Regular Correspondent, WASHINGTON, D. C.)

The National flags are at half-mast at all the Government Offices in honor of President Grant, deceased. The funerals were closed on Thursday, and respect for the illustrious dead was shown by the interment they were given.

Gen. Grant's death was generally known in this city before nine o'clock on Thursday morning. The President was first to receive the sad intelligence, sitting in his library perusing papers when an alarm was sounded by an electric telephone. Col. Lamoignon arrived at his desk, and called, which came from the office of the Western Union Telegraph Company. News that Gen. Grant had died was immediately conveyed to the President, who was deeply moved and expressed his sympathy for the General. A few minutes later the President received a dispatch from Col. Fred Grant that his father had died at Mt. McGregor. The President thereupon sent a condolence, which was transmitted to Gen. Grant.

By nine o'clock nearly all the

things of Christ and those of Moses prophets. But there is no such an on the contrary, there is perfect in doctrinal teaching. Our Lord, some cases sets his own teaching at some of the Mosaic laws, but it is the laws themselves which he con- at the perverted interpretation and a of them which was prevalent in Furthermore, agreement in doctrine to be understood as identity, for, in there would have been no need of revelation. Dr. Oehler, the author of Old Testament Theology, considered the standard work upon ct, makes the statement that while estament idea is fully set forth in et the genesis of all the ideas of elating to salvation lies in the Old, a progress, a development, as we one Testament to the other, and so a progress in doctrine in each of rately. Certain doctrines are prom- Testament and another set of he other, and taken together they a perfect system. Hence the type produced among those who confine to one part of the Bible to the t the other is usually one-sided. the preacher who habitually prop- the law or the gospel, and not chooses his texts and illustrations testament to the exclusion of the e is unfit to declare the whole of God. A truth which is seen one side is no longer truth. remember that he who "so world that he gave his only begot- that whosoever believeth on him t perish-but have everlasting life," e God who drowned the whole hu- except a mere handful, in the wa- flood; who rained fire and brim- of heaven upon the cities of the o commanded the total extermina- Canaanites for their sins. In one s represented as a God of love, in s a God of justice. To reach a true n of his character we must see him spects. He is the same yesterday, d forever, and his truth is the same, ve find it taught in a concrete form vidential dealings with Israel, or n in the abstract statement of a If we begin our study of Christian n the New Testament, we will fail to all its bearings and so we will not herstand it. If we would know the vation, we must study it in the Old t as well as in the New. What thought of a historian who went no ck in the study of United States than the Revolutionary war, disre- the fact that the principles which olled all our national life, had their in the religious and political ideas ds of those who founded and de- the American Colonies? Or who d a biography of Washington or hich passed over their early life and a silence and began with the time ll to the high office they so honor- Yet such is the work of the Bible o neglects the Old Testament and ristian religion only in the New. the importance of the Old Testa- its relation to the New have been together. But while, as I have e, the greatest importance of the ment consists in its relation to the t it is not by any means devoid of s apart from that relation. As a the Old Testament is worthy of on of every scholar. It is com- thirty-nine books which are the n of nearly thirty different au- is the product of no single age, wth of many centuries. Its scope ceater still. It takes us back to arth was a waste and a desolation, mprning stars sang together and of God shouted for joy; it looks rough the ages of Messiah's reign of time. Its authors were men tainments and positions in life. s the genius of kings, shepherds, ptives, poets, prophets, priests ora. It comprises all the leading style and composition. There biography, legal enactments, rmons, orations, proverbs, propn- and didactic poetry. When com- the so-called sacred books of nt peoples, the Old Testament easurably above them from every w. For grandeur and sublimity and beauty of expression, some the Old Testament, as, for ex- book of Job, the Psalms, and prophets, are unsurpassed, and aled, in the whole range of lit- ning the early history of our

race, it furnishes much information not obtainable from any other source. What we should lose if we were deprived of the early portion of Genesis and of all the knowledge that has grown out of that record, can hardly be appreciated. From the time of Abraham we have the history of the most remarkable people in the world, and one whose record is full of important lessons. No history written is so impartial in its statement of facts, none depicts with such absolute truth the conditions of national prosperity and national ruin. Nowhere else can we so well study the providence of God or learn so well that "righteousness exalteth a nation but sin is a reproach to any people." The idea of a divine training of a nation that it might become the people of God and the vehicle of truth to all the world, is a most inspiring one. In the Old Testament the student of human nature, (and who should not be such?) finds the best opportunity for the study of character, for human nature is the same in all ages. In profane literature no such impartial biography can be found. There is here no hero worship; there are no ideal characters. The faults, as well as the virtues of good men, are related with absolute fidelity. The latter are not praised, nor the former, excused. The facts are given; you may draw your own conclusions. If you love the study of great men, you have here the best of fields. History presents no nobler characters than Abraham, and Moses, and Joshua, and Samuel, and David, and Isaiah. The fact that the Old Testament reaches truth in a concrete form, in the lives of men and of a nation, makes it especially valuable for the young. As a book for religious and moral instruction, and as a manual of devotion, the Old Testament is unequalled except by the New Testament, and in some portions unsurpassed by even that. The Psalms of David have been employed in every age to express the deepest feelings of the Christian heart. Some of the prophecies of Isaiah are as full of Christ as are the words of an apostle. It is true that the Old Testament cannot be used indiscriminately for devotional purposes. Its different parts are adapted to different persons and different ends. If you were to ask the philologist what, in his opinion, is the most important chapter of the Old Testament, he would perhaps refer you to the tenth chapter of Genesis, which is occupied with a genealogical table than which nothing could be more uninteresting to the general reader. Proper discrimination should always be used. Common sense is needed in reading the Bible, as in everything else. Properly used, the Old Testament is a source from which we may derive great blessing to our souls. That is a part of the divine revelation to which the great apostle refers when he says, "Every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness, that the man of God may be complete, furnished completely unto every good work." Let us, then, hold fast the unity of God's word. We do not dishonor the New Testament by giving a part of our attention to the Old. On the contrary, each produces the best result when seen in the light of the other. Let us study the New Testament with all the help we can derive from the Old, and the Old as an integral part of God's holy Word, "which is able to make wise unto salvation," but only "through faith which is in Christ Jesus."

WASHINGTON LETTER.
(From our Regular Correspondent.)
WASHINGTON, D. C., July 25, 1885.
The National flags are at half mast over all the Government Offices in honor of Ex-President Grant, deceased. The Departments were closed on Thursday noon out of respect for the illustrious dead, and on the day of his interment they will be closed again.
Gen. Grant's death was generally known in this city before nine o'clock on Thursday morning. The President was among the first to receive the sad intelligence. He was sitting in his library perusing the morning papers when an alarm was sounded on the executive telephone. Col. Lamont who at that moment arrived at his desk, answered the call, which came from the office of the Western Union Telegraph Company. The news that Gen. Grant had died was immediately conveyed to the President. He appeared deeply moved and expressed his unbounded sympathy for the General's family. A few minutes later the President received a dispatch from Col. Fred Grant, stating that his father had died at eight o'clock. The President thereupon sent a dispatch of condolence, which was transmitted to Mrs. Grant.
By nine o'clock nearly all the daily news-

papers had issued extras, and the church bells throughout the city were tolling. Flags upon the White House and upon all the public and many private establishments were displayed at half mast. A messenger was detailed to notify all the Cabinet officers that a special meeting of the Cabinet would be held at eleven o'clock, to take action in regard to Gen. Grant's death.
When all were assembled around the cabinet table the President formally announced the death of General Grant and read a copy of his dispatch to Mrs. Grant. A proclamation which had previously been prepared at the State Department, was submitted, and immediately afterward issued.
At dawn of day thirteen guns will be fired, and afterward, at intervals of thirteen minutes between the rising and setting of the sun, a single gun, and at the close of the day a national salute of thirty-eight guns.
The officers of the army will wear sashes on the left arm and on their swords, and the colors of the battalion of engineers of the several regiments of the United States corps of cadets will be put in mourning for the period of six months.
Col. Wilson, commissioner of public buildings and parks, called on the President this afternoon in relation to draping the front of the White House. When he concluded his interview with the President he stated that the building would be draped just as as General Grant would do it himself, were he in the White House. "I have told the designer to make an elaborate and artistic job of it." The decorator was at the White House late in the afternoon and laid out his work under the personal direction of Col. Wilson. The result is that the White House has been handsomely draped, the emblems of mourning being equal to those on the White House at the time of the death of President Garfield. They are over and around the window and door facing north, and the great pillars of the portico at the north entrance are also covered with black.

FAMILY REUNION IN LITTLE GENESEE, N. Y.
The time was Sunday afternoon, July 19, 1885; the place was the residence of Dea. J. B. Crandall, the old family homestead; and the occasion was the return of Maj. Walter Crandall, of Arkansas, after an absence of nine years. The guests included the aged mother, Hulda Crandall, wife of the late Deacon Joel Crandall, her children, children's children and her near relatives, members of the Benj. Maxson family, numbering eighty altogether. The afternoon and evening were spent in social chat, in song, in partaking of a bounteous feast, and in listening to the excellent music of the "Genesee Cornet Band" which was present in the evening. It was a happy gathering in which the kindred ties were more closely knit, a pleasant epoch in the family history, to which memory will revert in after years, a reminder of the final home-coming in which the redeemed of Christ will surely appear.
A. H. B.

SILVER WEDDING.
Brother George Rosebush and wife, of Andover, N. Y., celebrated the 25th anniversary of their marriage, July 20, 1885. A very pleasant company consisting of children, grand-children, brothers, sisters and cousins, made the occasion very enjoyable. The presents were fine, the music, furnished by the children, was excellent. Mrs. Henry Cobb read a poem of her own production, suitable to the occasion. Remarks were made and prayer was offered for their continued prosperity. A sumptuous supper was served, after which all returned to their homes feeling they had had a good time.
J. K.

Home News.
New York.
INDEPENDENCE.
Our regular covenant meeting and communion occurred yesterday, and was a season of more than ordinary interest. Over one hundred brethren and sisters were present, the most of whom bore willing testimony to the love which they cherish toward Christ and his people. Our request that absent members should represent themselves by letter, was complied with by a few, whose words of cheer were like refreshing streams to thirsty souls. At the suggestion of some of our members, I enclose one of these excellent letters for publication in the RECORDER, if you can find space for it:
ANDOVER, N. Y., July 16, 1885.
Dear Brethren and Sisters,—Knowing next Sabbath to be your Covenant and Commu-

on Sabbath, also your desire to hear from absent members of the Church, I gladly write to give testimony to God's goodness to me. My daily regret is, that I did not seek him earlier in life, that I might longer know the peace of forgiveness.
I desire so to live that those who know me best, my daily associates, may know me as a true Christian, that my influence may help to convert them to God. "I want to be more like Jesus," every day a Christian; not one in seven, but every day. My prayers are with you to-day, that every heart may receive a blessing from God, be more fully consecrated to his service, realize more fully the duty God requires of them. I ask you to pray for me that I may possess what a professor should; and please sing "Saviour more than life to me."
I trust to meet you all in Heaven.
F. B.

Quite a number of New York City children are enjoying the fresh air, pure water and bright sunshine of our healthy atmosphere.
J. E. N. BACKUS.

JULY 19, 1885.
LINCOLNIAEN.
Sister Perie F. Randolph commenced her labor with this church the first Sabbath in July. We had a larger congregation than usual, and have maintained it since with some increase. Sister Randolph preached a very able discourse from 1 Cor. 3 : 9 which was listened to with much interest.
At the regular church meeting, it was unanimously voted to ask Sister Randolph to take the pastoral charge of the church, which she accepted with appropriate remarks. We are thankful to procure her services, and, as a church, we bid her a hearty welcome, praying that the blessing of God may rest upon her.
The religious interest seems to be increasing among the people here, on account of which we greatly rejoice.
H. D. B.
JULY 20, 1885.
WISCONSIN.
WALWORTH.
We had the pleasure of visiting the baptismal waters last Sabbath (18th), when four very happy converts were buried in the likeness of their Lord and Saviour's death. The day was all that could be desired, Lake Geneva never looked more placid and beautiful; indeed every circumstance conspired to render the occasion happy, solemn, and impressive. It seemed that there was one and the same feeling pervading every breast that witnessed the scene. Two of the candidates were husband and daughter of our late lamented sister Hoag who slept in Jesus so recently. The other two are a young man 17 or 18 years old, a very discreet and promising person, and a brother about 55 years of age who has also been called to drink the bitter cup of affliction in the death of a Christian wife. Doubtless the dear Father in Heaven has heard the prayers of these Christian wives for their husbands, and, though not permitted to see them brought to Christ before their death, will, we trust, have the unspeakable joy of meeting them in the "Kingdom of their Father."
We are having very warm weather, the thermometer indicating 96° and 102° in the shade. The crops are looking unusually fine. Farmers are very busy with their hay, and are hurrying to be ready for their grain, which is ripening fast.
Our religious meetings are more interesting, and better attended than usual. We have nothing to complain of; indeed we have great reason to be grateful to our Heavenly Father for his distinguishing goodness to us.
We most earnestly hope to see greater displays of divine power in the salvation of precious souls. Brother Ronayne spent the Sabbath with us on the 11th. He preached Sabbath Morning, and First-day afternoon gave a Bible-reading—subject, Sanctification; and preached in the evening. His efforts were very acceptable and profitable.
MILTON.
At the semi-annual meeting of the Milton Bank, held recently, a six months' dividend of four per cent was declared, leaving still a surplus.
The Assessor's returns for Rock County show that the acreage of tobacco now growing in that county alone is 12194.

Condensed News.
Domestic.
BECAUSE OF HIS COLOR.—The colored man named Green, who was the cause of the controversy between ex-Secretary Lincoln and General Hazen about two years ago has turned up again. At that time General Hazen declined to enlist Green in the signal corps, on the ground that regiments of cavalry and infantry had been set apart for colored soldiers, but not the signal corps. Secretary Lincoln, however, ordered his enlistment in that corps, provided he could pass the requisite examination. He passed the

examination and was sent to Fort Meyer to undergo a regular course of instruction. He performed all the duties acceptably, and with other members of his class recently became eligible for station duty.
The signal service observer at Pensacola recently asked for an assistant and was told one would be sent. He procured for him rooms and board at his own boarding place and made other arrangements to receive him. Green was the man selected as his assistant and was sent to Pensacola.
On his arrival the signal service officer refused to recognize him, because of his color. The officer has been summoned to Washington for an explanation. The colored man remains in charge of the office at Pensacola.
It is stated at the signal office that Green was assigned to duty at Pensacola without any regard to color, and that the officer who selected him did not know at the time of the selection that he was a colored man.
Christopher Mann, aged 111 years, died at Independence, Mo., July 11th. He was born in Virginia in 1774.
The union of Hebrew charities has adopted the name of the Associated Hebrew Charities of the United States.
A rich deposit of mica, worth from three to five dollars per pound, has been struck near Sheridan, in Linn county, Pa.
The World's Exposition plant buildings and machinery have been sold at auction for \$175,000. They were probably purchased for a new exposition company.
Lieutenant Commander W. H. Webb, connected with the Alert, on the Asiatic station, has been tried by court-martial on charge of drunkenness and found guilty.
John M. Duncan, superintendent of the Warsaw salt works has resigned. He has invented a new process for making salt, and large works will be erected at Warsaw and Rock Glen, which will use his patent.
Vernon G. Brown, Jacob Lorrillard, and David J. King have been appointed as a commission to have charge of the construction of a new bridge over the Harlem River. This bridge is to be located 1,600 feet above high bridge, and will cost \$2,000,000.
The body of General Grant has been embalmed. It will probably be buried in the Central Park, in the city of New York. The time for the obsequies has been fixed for August 8th. The body will be kept at Mt. McGregor until the 4th or 5th, when it will be brought to New York.
Displays of symbols of mourning throughout the country, on account of the death of General Grant, have been very abundant. Places of business have been closed, corporations have adopted resolutions, and private individuals have draped in mourning the portrait of him whom they delight to honor.
Articles incorporating the Empire and Bay State Telegraph Company, which propose to run wires from New York through Connecticut, Rhode Island, Massachusetts, New Jersey, Pennsylvania, Maryland and to Washington, were filed in New York July 16th. The capital stock is \$250,000 with the right to increase it to \$10,000,000.
The report of the department of agriculture for July, concerning prospects for the winter wheat crop in Illinois, confirms the gloomy reports issued during the season and leaves no hopes of a yield of 10,000,000 bushels in the State. This is about one-third less than the average crop during the past ten years. The quality of the wheat is above the average.
It is said that Mrs. Grant's share of the proceeds of General Grant's book will be between \$300,000 and \$500,000. The guaranteed sales of 205,000 sets of books already made by agents assures her \$300,000. Four thousand agents are now gathering subscriptions, and the number will soon be increased to 5,000. The work will be issued in two volumes to be published separately about the first days of December and March, respectively. They both will be sold exclusively by subscription. The publisher will soon sail for Europe to arrange for the publication of the book in England, France, Germany, Italy, and Austria. Norwegian and Portuguese publishers have made overtures to publish the book. Mrs. Grant will have a large percentage on the book in foreign countries. General Grant's sons have no moneyed interest in the book.
Foreign.
An earthquake has occurred in Punjgoar district in Bengal and the village of Nadore was engulfed.
Seven sugar houses in Cardenz, Cuba, were burned Wednesday, July 22d. Loss \$600,000, insured \$140,000.
The Soudan is in a state of anarchy. Osman Digna blackmails all caravans and travelers on the pretext of raising war funds.
In the house of commons at Ottawa a resolution granting General Middleton \$20,000 for his services in the north-west has been unanimously adopted.
An account of an accident at Cologne says forty-five persons were killed and twenty others badly wounded by the collapse and fall of a row of buildings in that city.
Ferdinand Rothschild has been elected to parliament by a majority of 973, from Aylesbury, Bucks county, to fill the vacancy caused by the elevation to the peerage of Sir Nathaniel Rothschild.
A dispatch has been received at Berlin from Wady Halfa, on the Nile, announcing the safety of the explorers, Junketer and Casati, who have been exploring the Congo river, and who were supposed to be dead.

Fifty houses in the commercial quarter of the city of Krusk have been destroyed by fire. Loss heavy.
The Orange Society of London, July 12th, celebrated the battle of the Boyne. Some rioting occurred, during which a man was shot in the leg, and another while trying to destroy an Orange arch, fell from the roof of a house and was killed. One arrest was made. There were slight riots elsewhere, but the day was generally quiet.
Advice from St. Petersburg says that Gen. Komoroff recently informed the Government that the Afghans were advancing their outposts and that the Russians remained in their former position and asked for instructions. The government instructed him to avoid any step which might lead to a collision, and to remain strictly on the defensive.
Several persons have been arrested at Saragossa on suspicion of being connected with a conspiracy to bring about a rising in favor of the establishment of a republic in Spain. Intelligence has also been received that an armed band of republican agitators was encountered by a detachment of Spanish troops near Matoro, fifteen miles from Barcelona, and dispersed. Many of the band were captured.

SPECIAL NOTICES.
THE Seventh-day Baptist Society, of Wellsville, N. Y., will hold regular service on the Sabbath, in the vestry of the Baptist church, at 2 o'clock, P. M.
The Bible-school is held before the preaching service. A cordial invitation is extended to all.
L. M. C.
THE next Quarterly Meeting of the Scott, DeRuyter, Cuyler, Lincoln, and Otselec Churches will be held with the Otselec Church, on Sixth-day evening, Sabbath, and First-day, Aug. 14-16, 1885, with the following programme:
Sixth-day evening, preaching by Eld. L. C. Rogers.
Sabbath morning, at 10.30, preaching by Eld. L. C. Rogers, followed by communion conducted by Eld. J. Clarke.
2 P. M., preaching by Eld. T. Fisher, followed by a praise service led by H. C. Coon.
Sabbath evening, sermon by Eld. F. O. Burdick.
First-day, at 10.30, preaching by Eld. F. O. Burdick.
2 P. M., preaching by Eld. J. Clarke.
First-day evening, preaching by Eld. L. C. Rogers.
All are cordially invited to come, and to come praying the divine presence to be with us in power upon this occasion. PERRIE F. RANDOLPH, Com.

NOTICE is hereby given to all interested in the Yearly Meetings of Iowa, Minnesota, Dakota, and Kansas and Nebraska, that arrangements have been made so that the above named Yearly Meetings will come on successive Sabbaths, as follows: Iowa, the first Sabbath in October; Minnesota the second; Dakota the third; Kansas and Nebraska, the fourth. This arrangement has been made in order that Eld. A. E. Main, Missionary Secretary, may be present. Let us begin now to make our arrangements to attend.
J. T. DAVIS.

CHICAGO MISSION.—Mission Bible-school at the Pacific Garden Mission Rooms, corner of Van Buren St. and 4th Avenue, every Sabbath afternoon at 2 o'clock. Preaching at 3 o'clock. All Sabbath-keepers in the city, over the Sabbath, are cordially invited to attend.

PLEDGE CARDS and printed envelopes for all who will use them in making systematic contributions to either the Tract Society or Missionary Society, or both, will be furnished, free of charge, on application to the SABBATH RECORDER, Alfred Centre, N. Y.

NOTICE TO CREDITORS.—In pursuance of an order of Clarence A. Farnum, Esq., Surrogate of the County of Allegany, notice is hereby given, according to law, to all persons having claims against John Crandall, late of the town of Friendship, in said county, deceased, that they are required to exhibit the same, with vouchers thereof, to the subscriber, one of the executors of the will of the said deceased, at his residence in the town of Genesee, on or before the 5th day of September, 1885.
E. R. CRANDALL, Executor.
ELIZA M. CRANDALL, Executrix.
Dated Feb. 26, 1885.

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Selected Miscellany.

MY MOTTO.

BY EMILIE FOULSSON.

"With good will doing service." A simple little phrase, And yet I often find it A help in weary days.

No work so dull and irksome But brightens at this word: "With good will doing service, As unto Christ the Lord."

I oft have tried, but vainly, To summon the "good will," And would have done the service With heart that murmured still; But that my motto

To sweeter mood enticed, Reminding me that Christians Should work "as unto Christ."

In roughest toil there may be A service full as sweet As going to the temple To sit at Jesus' feet; If we will but remember This little warning word: "With good will doing service, As unto Christ the Lord."

God loves a cheerful giver; Not one who grudgingly Yields up a scanty service For all his bounties free. Let heart and hand and brain, then, Each its best work afford; "With good will doing service As unto Christ the Lord."

POSY, OR THE SINS OF THE FATHERS. BY JULIA A. SABINE.

"She's Posy Rhinehart." I looked up from my work and saw nothing; but, letting my eyes fall gradually, at last they rested on a little figure standing in the open doorway.

"Come in, Posy," I said, "and make yourself at home." Quite an unnecessary invitation that last, for Miss Posy was very much at home at once.

"Where do you live, Posy?" I asked. "She don't know," was the answer. Only too sadly true I learned subsequently; for poor little Posy had no home, scarcely a place to lay her head.

"How old are you?" I went on questioning. "She don't know. She's Posy Rhinehart. O the pretties! She wants to see them," and, attracted by some toys belonging to my own children, the little creature ran across the room.

"After this Posy was a frequent visitor. I had not lived long in the little western town which I call my home, and I had not chanced to see the child before, but I soon learned her little history.

"She was then employed in one of the restaurants as cook. The wages paid were large, but the labor was hard and unremitting. She had no time to look after the child, and Posy wandered about the streets, neglected and forlorn.

"There were not wanting those who were ready to censure Mrs. Rhinehart. Good women are sometimes very cruel. Those who live in sheltered, Christian homes, protected by the strong arms of worthy, upright men, can have but little understanding of the woes and suffering of their less fortunate sisters, who find their worst enemies the men who have sworn to protect them.

"I grew much interested in Posy. She was a remarkably intelligent child, with winning ways and lovable disposition. Her quaint manner of expressing herself had a charm of its own; and when, as I came to know her better, I ventured to bathe the hot, dusty face and hands, comb out the tangled, golden hair and replace the soiled clothing with fresh, I wondered at her great beauty.

"We all loved her dearly. She spent most of her time with us; becoming perfectly at home, but never troublesome or disobedient. One day she came in much excited. She talked rapidly and loudly. Her cheeks were

crimson, her eyes glittered. When she came to kiss me the fumes of beer were in her breath. "Posy!" I exclaimed, horrified, "what have you been drinking?"

"Beer. She likes it," she answered without hesitation. "But where did you get beer?" "Up at Wolcott's." This was the largest saloon in the place, and boasted of being the most respectable.

"No, she won't promise; she likes it." Inexpressibly shocked and grieved, I went at once to the child's mother to tell her of my discovery and asked what could be done. "Ah," said Mrs. Rhinehart bitterly, "that is her inheritance from her father. She has shown this appetite ever since she was a baby, and the men, thank God I am not a man, call her into the saloons and treat her, for the fun of seeing such a little thing drunk. I call it devil's work. She has been so happy at your house lately that she has kept away from the saloons, but if she's begun again there's no knowing how long it will last."

"Is there nothing I can do?" I asked. "I don't know what you can do mor'n you have. You've kept her out of it a good while. If I could do different work and keep her with me some I should be glad; I used to be a dressmaker, but look here."

"That's my parting gift from Rhinehart. He came home drunk one night and tried to kill me. I put out my hand to ward off the blow from a club, and it fell upon it, breaking three fingers. Then he threw me down and trod on my hand with his heavy boot. By that time the folks in the house had got in the police and he was arrested. The judge sent him up for thirty days. That was a heavy punishment for maiming a woman for life, wasn't it?"

"In a day or two Posy was born. As soon as I could move I sold what I had left to sell and raised money to bring me here. I was afraid he'd kill me if I didn't get away before he was let out of jail. I'd had a friend living here once and I thought she'd help me maybe, but when I'd got here she'd gone away. However, we have got along very well. Folks have been good to us."

I tried now to keep Posy constantly with me, but the little creature showed all the cunning of an old drunkard. She would elude me, steal out and run to some of the saloons, and, having had her drink, return and stay quietly with us for the rest of the day, often deceiving me completely. But as the Summer wore on, the wicked men were not content with giving her beer alone. Stronger drinks were mixed for her, which the child drank eagerly, much to the amusement of the fiends who tempted her.

"And now poor Posy often came to me hopelessly drunk. Many a time she staggered into the house, and I undressed her and put her to bed to sleep the drunkard's sleep. It was pitiful, and we were so helpless!"

I asked the mother if she could not take the child away, but she said, "How can I?" "You see," she continued, "I'm working under a contract. If I leave before my time is up, I forfeit all I have earned; but if I hold on until September there will be a good bit of money coming to me, and I can afford to give my time right to Posy."

"This was unanswerable. My husband remonstrated with the saloon-keepers; Wolcott was courteous itself. "I assure you I have already put a stop to it in this place," he said; "I can not afford to have anything of that sort going on in my rooms."

"This was true enough, but the other saloon men were less careful of their reputations. One of them laughed outright, and said he didn't care who drank the stuff if it was paid for.

"So there seemed but little hope for Posy. I could only redouble my watchfulness and trust that September being now very near, her mother might yet be able to save her. But it was not to be.

"We had planned one day to drive to a mountain canyon a few miles distant, with dinner in the open air, and a return in the cool of the early evening. Posy was to go with us and came in the morning, freshly dressed, happy at the prospect of the day's pleasure, to join us. When we were just starting Posy had disappeared. We could not find her, and we knew only too well that she had slipped out to get her drink at some saloon, and we knew by past experience the hopelessness of looking for her. We could not put off our trip, for friends from a neighboring town were to meet us at the canyon. So, unwillingly, we drove away, stopping to tell Mrs. Rhinehart of Posy's disappearance, our day's pleasure marred by this mischance.

"We had scarcely returned when I was summoned, 'O please come at once, Posy is dreadfully hurt, and they think she'll die.' "How did it happen?" I asked, preparing hurriedly to go to my little charge.

"Why, you see, some of those fellows who treat her knew you was out of town, and they kept on giving her whisky, mor'n she ever had before, until she was so drunk she couldn't see. And when she started for home she walked right over the cliff and fell on the rocks below. She's terribly cut up and

bruised, and the doctor says her back is broken." It was all true. I found poor little Posy in a stupor from which she was never to rally. The bright little face was one mass of bruises and cuts, the little body, frightfully mangled. Her mother sat watching her with set features, her face hard and white. "They've done their worst, you see," she said. "It will be over in a few hours. She don't suffer any, there is that to be thankful for. She was like this when they picked her up."

Side by side we sat and watched the precious life ebb away. Together we dressed the tiny body for burial. People hastened to show their sympathy. The little casket was covered with beautiful flowers. Every one was shocked and grieved and longed to comfort the poor mother. But she could not be comforted for her child "was not." She seemed utterly heart-broken, and yet she knew it was best so.

"I know I could not have saved her," she moaned. "It's best as it is. She was cursed from her birth. But I loved her so; I loved her so. She was all I had to love. All that the rum-sellers had left me, and now they have robbed me of my child."

Christian men and women, this is not a fancy sketch. Posy Rhinehart lived and suffered for the sins of her father. How long are men to be allowed to sell the poison which destroys both soul and body, and works its destruction even in the unborn babe?—Union Signal.

KEEP TRYING.

If boys should get discouraged At lessons or at work, And say, "There's no use trying," And all hard tasks should shirk, And keep on shirking, shirking, Till the boy becomes a man, I wonder what the world would do To carry out its plan?

The coward in the conflict Gives up at first defeat; If once repulsed, his courage Lies shattered at his feet. The brave heart wins the battle; Because, through thick and thin, He'll not give up as conquered— He fights and fights to win.

So, boys, don't get disheartened, Because at first you fail; If you keep on trying, At last you will prevail. Be stubborn against failure, Try! try! and try again; The boys who kept on trying Have made the world's best men. —Advocate.

FAITH'S REFINING.

It was hard! If it had been ribbons or a new dress, or even that beautifully bound volume of Longfellow which Faith had seen in Stone's window the week before, she would have said not a word. But to give up school that was different.

"And Alice Carr and May Manning and Jennie Cone will all begin Latin next Monday, and I can't be there. Oh, dear!" And the bright head went down on the pillow with a sob.

"If grandma wasn't sick, and if there was any body to take care of her but mother, and if—"

But here Faith raised her head from the pillow and faced the situation, like a brave girl of fourteen, as she really was. Grandma was sick, and Faith's mother could go to take care of the dear old lady, forty miles away.

In the meantime Faith had her share of the burden to bear. She remembered how her mother's hand rested on her shoulder, the evening before, as she said, "I am very sorry for your disappointment, daughter, but the next thing for each of us is clearly shown. I am to go to grandma, and you are to help Katie till I come home.

Faith felt very brave then, but now the mother's loving eyes and tender voice were forty miles away, and she was here with Lucy and Fred, to "make home cheerful for them and for father," as Mrs. Latimer had said. Not very cheerful did the girl feel, as she went down stairs, the deserted rooms reminding her of mother, and the thought more than once entered her mind that it was rather hard to be out of school just now.

On entering the kitchen, Katie stood by the sink, polishing the faucet. Faith looked on intently for a few minutes, and then said: "It shines now, Katie; isn't it done?" "No; I like to see my face in it," said the girl rubbing vigorously.

What was it that brought Miss Moore's words to Faith's mind? "Girls, do you remember that verse in Malachi, 'He shall sit as a refiner and purifier of silver?' She remembered how, in her winning way, Miss Moore had told them that the refiner of silver watched his work carefully until he could see his image in it; and then the refining was complete. The same lesson had been taught again in Katie's homely words.

Until his image can be seen! Might it not be possible that this home experience which seemed so hard had something to do with her refining? Might it not be that caring tenderly for Lucy, being patient with Fred, making home cheerful for father, the traces of his image would become more strongly marked?

Faith turned to leave the room with a different expression on her face. It was worth trying for; she would make the attempt. And did she care tenderly for Lucy? was she patient with Fred? did she make home cheerful for father? Perhaps not always. But the decision

was made; her life had the right direction, and often in after years she looked back to this experience as the time when the help of the Father in every day duties began to seem a reality to her, and his presence her greatest blessing.—Congregationalist.

MOLES AS ARCHEOLOGISTS.

The remains of the British habitations on the downs on both sides of Dunstable are fairly well known to archaeologists. I have often wished to expose the floor of one or more of these circles, as the task could be accomplished with a spade in an hour or two. It is, however, far better that the remains should be left alone, as it is not likely that anything would be found beyond a few flakes and the other simple forms, such as are abundant in the cultivated fields close to the huts.

In passing some of the circles on the east side of Dunstable, in the railway, about ten days ago, I noticed that the remains were covered with whitish soil instead of the normal green of the short pasturage belonging to the downs. Thinking that some persons had been digging at these antiquities, I took an early opportunity of going to the spot. On reaching the circles I found they had been undermined in every direction by a large number of moles.

A great deal of the material had been brought to the surface, and on examining this chalk rubble, for such it was, I had no difficulty in securing two or three handfuls of flint flakes. Mingled with them were a very few stones, which had been reddened and cracked by fire. No traces of burnt wood, ashes or bone could be seen.

It is always well to examine the earth brought out of holes by rabbits, moles, foxes, rats and other animals, in places where prehistoric relics exist on pasture land. I have secured a considerable number of my antiquities from such places. Last year I told a young niece to keep a watch on such places at the spot where the five large tumuli are placed on Dunstable downs, and where I had on previous occasions found flakes in the heaps made by moles, etc. It was not long before my niece lighted on two pieces belonging to a human skull. They had been scratched out of the base of the northernmost tumulus by some animal. Fortunately the two pieces fitted together; they are evidently of great antiquity, and probably represent part of the person who was buried in the tumulus, quite possibly one of the older chippers of Neolithic implements.—Nature.

SOCIAL CHURCHES.

Undoubtedly the Founder of the Church intended that it should be a means of blessing in its social privileges, by supplying a need of our nature, but this is so much emphasized in various ways, that there is great and constant danger lest the Church should be diverted from its divine purpose and become simply a society or association for supplying agreeable acquaintance and social enjoyment.

It should not be for a moment forgotten that the primary purpose of the Church is to save souls. To save one's self and as many more as possible, is the desire of every live Christian; and such should be the mind of the whole congregation and body of Christ. In so far as legitimate work is furthered by it, the social power of the Church should be exercised, but when it tends to degenerate into a mere club for amusement and enjoyment, with so-called worship as a part of the means to that end, then its original purpose is subverted. The social privileges of the Christian family and congregation may be of inestimable value in developing a spiritual manhood; but when a church society thinks and talks of the dress and influence, the wealth, beauty and agreeableness of its members, rather than of their quality of soul, it is going to the devil, and will soon get there if it does not come back to Christ.

If anything of the internal character of the Church is revealed by a study of the New Testament, it is to the effect that it is a hive of workers, a family of love, fellowship and helpfulness. The infants are to be carefully fed and protected, the older children trained and restrained, the grown up members to be active and industrious in the labors of the field and household, while the elderly and experienced saints shall exercise a wise oversight and guide the whole work by their counsel. But the modern church society idea is more that of an active family of children, old and young who have but little other thought than that of "having a good time," and as those who live for pleasure and gratification are constantly wanting change, all such persons and congregations are unstable, and tossed about by every wind of doctrine. Beware of such a conception of Christianity!—N. E. Evangelist.

THE WEST.

"The West" used to be Ohio. Then it was Illinois, then Wisconsin, then Iowa, then regions on beyond. Generally, it is the "Valley of the Mississippi," including the Missouri, but not including that of the Ohio. There is a West on beyond this, including the mining and cattle, or mountain States and Territories. Of these, we shall not now speak, further than to say that the time is not very far in the distance when these, in addition to the Pacific States of California, Oregon and Washington Territory, will fully offset, in territory, in wealth and in inhab-

itants, with all that these imply, all the States east of the Mississippi basin. This "Valley of the Mississippi," occupying this central portion of our country, is more than twenty times the size of all New England together. But let us be a little more specific. All New England has 65,334 square miles of territory. Nebraska alone has 79,000 square miles, or almost 11,000 more than all New England. Minnesota has 83,531, or 18,197 more than all New England. Kansas has 81,318, or 13,184 more than New England. Iowa has 55,045—10,289 less; while Dakota has 151,000, almost two and a half times, as many. Missouri has 65,350, very nearly the same. Together, just these five states and one territory have within a small fraction of eight times more territory than all New England. And this leaves out all the states east of the Mississippi, and also the South western States of Arkansas, Louisiana, Texas and the Indian Territory. Perhaps by the time our readers have carefully comprehended this, they will gain an idea of the magnitude of the West, such as they never even dreamed of before.

THE HUMOR OF PHILOSOPHY.

A writer in Chambers' Journal classifies American humor and has this to say of Josh Billings: Josh Billings is the best representative of this kind of humor. Some of his witty and wise opinions have a charm peculiar to themselves. They are in a special sense racy of the soil. According to him, "It is dreadful easy to be a fool; a man can be a fool and not know it." The vacuous youth and the master hero of our day may be nothing the worse for reading, learning, and inwardly digesting this truth. "If I was asked," writes Josh, "what was the chief end of man nowadays, I should immediately reply: 'Ten per cent.'" His views on "female eddicashun" are worthy of notice: "I haven't any doubt that you could eddicate wumino so muchly that they wouldn't know any more about gettin dinner than some ministers know about preaching; and while they translate one of Virgil's Ekloges to a spot, they couldn't translate a baby out ov a cradle without it cum apart." Nobody will quarrel with him for holding that "there iz 2 things in this life for which we are never fully prepared, and that iz twius." Nor can any one doubt "misfortin and twins hardly ever cum singly." From these and other philosophical deliverances, we might conclude that Josh would agree with Sarah Gamp in thinking life a wilderness where joy is quite unknown, did he not take care to warn us against such a mistake. "Man was made to mourn—this was the private opinion of one Burns, a Scotchman, who was eddicated to poetry from infancy. I and he differ, which is not uncommon; among grate minds. . . . Man weren't made tew mourn; man was made tew laff."

TRUE AND FAITHFUL.

"Charley, Charley!" clear and sweet as a note struck from a silver bell, the voice rapped over the common. "That's mother," cried one of the boys, and he instantly threw down his bat, and picked up his jacket and cap. "Don't go yet! Have it out!" "Finish this game! Try it again!" cried the players in noisy chorus. "I must go right off—this minute. I told her I'd come whenever she called."

"Make believe you didn't hear!" they exclaimed. "But I did hear." "She won't know you did." "But I know it, and—"

"Let him go," said a bystander, "you can't do anything with him; he's tied to his mother's apron strings." "That's so," said Charles, "and it's to what every boy ought to be tied, and in a hard knot too."

"I wouldn't be such a baby as to run the minute she called." "I don't call it babyish to keep one's word to his mother," answered the obedient boy, a beautiful light glowing in his blue eyes. "I call that manly; and the boy who don't keep his word to her, will never keep it to any one else—you see if he does; and he hurried away to his cottage home.

Thirty years have passed since those boys played on the common. Charles Gray is a prosperous business man in a great city, and his mercantile friends say of him that his word "is bond." We ask him how he acquired such a reputation. "I never broke my word when a boy, no matter how great the temptation, and the habit formed then has clung to me through life."—C. C. Advocate.

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CRINOIDS.—Growing from the ancient seas, long since the geologic changes which have in the earth's surface, there various class of animals, so close a flower attached to a long fossil remains, which are still chalk and salt deposits, have known as stone lilies. These tures were closely allied to the of polyps, but different from polyp, in the fact that their tained a great number of m secreted by the soft, jelly-like, in which they are imbedded times, great numbers of t were to be found growing in and a number of species have by examination of the fossil are found in different parts. Very extensive beds of these the same as in this county. T old has at the present time of valuable representatives, tho the crinoid family was so in its chalk remains form in some mous limestone deposits. A sho received a box of fossil crino among the most remarkable fo we have ever seen. Prof. Bas the specimens were sent, has devoted considerable time to these curious creatures, exhum subterranean beds, in which th buried for many centuries.

How WOOD PAPER IS MADE ton, Pa., there is a mill where from wood, and in this mill chine resembling in appearance box, about six feet in diamete its edge. In this cheese box t at an enormous speed, a stro armed with a great number knives, which cut up the wood similar to those made by a While we were looking at th attendant picked up a heavy s which he placed in an inclin the side of the machine and the same. In a twinkling the appeared, and a second was quickly followed by a third. may seem incredible, the mach those heavy fourfoot sticks t the rate of three a minute!

These shavings are carried veyer to the "boiling room, are boiled for several hours in—"soda lye"—which combine resinous matters in the wood a to a mere fibrous pulp. This run into the "washing mach are oval tubs about 15 feet lo eight feet wide, having a longi tion in the middle, extending entire length of the vat. I compartments thus formed "beater" composed of a num blades with rounded edges, whi a high rate of speed between blades in the bed-plate below. compartment there is a "wa consists of an octahedral fram very fine wire gauze and incol water wheel. The water runs site direction to the beater, but and the result is a constant cu pulp up one side of the machi the other. A stream of water flowing into the machine and the washer is as constantly se and emptying it through its l matter out of the pulp, and th moves the dirty water so that comes thoroughly cleansed. I moved to another machine si first, where it is bleached by m ride of lime and muriatic acid. is dispensed with during th After the bleaching comes ano to remove the chemicals from th the pulp, thoroughly softened with water, is drawn off into s whence it is pumped into the pa At one end of the latter is a bo the pulp is pumped from the box has a fine horizontal slit fr pulp flows in a steady stream o less wire gauze apron, about s which is constantly running a box. The rolls over which th have an "end-shake" similar grain separator. The apron copper "suction-box" having un in the top from which the air a constantly being exhausted. Th the suction box is to remove m maining water from the pulp, w time resembles a wet sheet of damp sheet is now taken up by a and carried over steam-heate this time the paper is strong an to support itself, so it leaves t passes unaided between the hig calender rolls, which smooth it hard surface. It is now rolled u removed to the cutting machi volving knives reduce it to shee piled, sorted and coigned ready f

If a fine paper is desired the of being cut up into sheets is r "rag-engine" similar to the chimes, still further washed a and sent through another "Fou chine," whence it issues as pu ished paper. The "size" w its glossy finish is introduced while it is in the last washing u the West Newton paper mills, r four miles long are regularly m nine miles long have been m ground wood paper.—Paper an

